



Photo by Casey

Board chooses Board, faces deficit

By Diane Parent

Reports of Steve Hreha's "death" were premature. Hreha, who was defeated in a bid for the L.M.S.A. presidency, was chosen by the Board of Directors, as its new chairman.

Dave Magil, former Board member, and Hreha were the only candidates for the chairmanship. The winner is faced with the biggest Carnival Deficit in Loyola's history.

The figures involving Carnival '68 deficit were unveiled as \$7,726.38 - with approximately \$1,500 of bills still outstanding. The total deficit will be about \$8,700.

Graham Nevin, president of L.M.S.A., stated that the deficit of both committees - Carnival '68 and L.M.S.A. were due to financial mismanagement as well as apathetic student participation in the planned events.

After the figures were unveiled, Chuck McDougall voiced the opinion of many during privilege period when he stated: "I think, gentlemen, the time has come to talk about Carnival."

But the time had apparently not yet come, as it was decided that further discussion on the breakdown of this deficit would be made, once the Board has had time to study the figures and familiarize themselves with the issue.

Of the four Science seats at the Board, only two are filled - by Bruce Jarrell (Sc II) and Rick de Benedetti (SC III). Pat Michaud, student Senator recommended at the meeting that two other Science students be acclaimed to the Board, to fill the vacancies. The strongest objection to this recommendation came from Rick de Benedetti who requested that elections for these seats be re-opened.

Graham Nevin rebuked this suggestion by stating that both the Senate and the L.M.S.A. had done their duty and elections would not be appropriate at this late stage.

The recommendation was then put to vote and was passed 10-4.

Of eight nominees to the Board of Publications, the following were chosen: Owen Gray, Richard Lewis and Mike Enright.

Four members are elected to Board of Publications but the Board of Directors only chose three, instructing Board of Publication chairman to recruit

three more nominees from which to choose the final member of the Board of Publications.

By this time the meeting had passed the three-hour mark. Only two of the four motions on the agenda were brought to a vote.

The first finally made Rick de Benedetti official director of the recently-conducted Course Evaluation.

The second motion, moved by de Benedetti, emphasized the need for the students of individual departments to form departmental associations. Because of the motion, a five-man team - the LMSA v.p. for Education plus four students-at-large - will be formed by April first. The group's assignment is to encourage and aid the students of the various departments in forming their associations.

At present the History Students' Association is the only one in operation. English major and Honours students have already met on the matter, and Philosophy students, while not

claiming formal structures, have presented a brief to their department containing various suggestions for improving the program.

Two motions concerning the Student Senate were deferred until this Thursday's meeting.

One would have the Student Senate take on all roles for the benefit of students, which are implied in the Bill of Rights approved by referendum last fall.

The other concerns the mechanics of Senate succession.

Election: students to Senate

The peaceful revolution on Loyola campus reaches its climax in two weeks, as three students will be elected to sit on the College Senate.

Anyone who attended the College this past year and will be a full day student next year is eligible. The student representative must maintain at least a 65 percent average.

Nominations are open for one week - until noon, March 26. Candidates should bring their nomination papers to the SAC secretary, 6931 Sherbrooke West, Apt. 5; the building is open daily for two hours, until one in the afternoon.

Artsmen will vote for an Arts Senator, who must be nominated by fifteen Artsmen. Similarly, the Commerce Senator must be supported by fifteen members of his faculty, and will be elected from Commerce. The third Senator will represent Science and Engineering; nominations can come from either or both faculties.

The elections will take place on Tuesday and Wednesday, April 2 and 3.

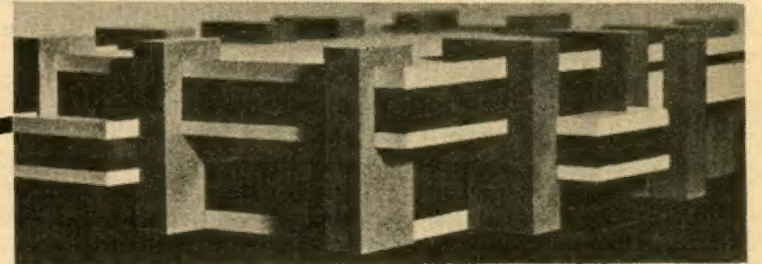
Student Centre dreams of dough, collects committee for fall

Counting offices and chairs for a dream is a tough job, and Harvey Benoit needs help.

Benoit is co-chairman of Loyola's Student Centre Committee along with Paul Aitken.

The recent improvement in Loyola's financial position has raised some faint hopes that the long awaited Centre will be built.

Besides investigating possibilities for financing the Centre the Committee plans to bring entertainment to campus through a "College Coffee House Circuit", and sponsor a Grand Art Exhibit, as well as set up a master calendar of all campus activities.



The future Centre, and where it will be

The proposed Centre would replace the "caf" as the central eating area on campus. Eating facilities would feature three open terraces with floor to ceiling windows on the fourth floor and will accommodate 1050 students at one sitting.

A main lounge, music room, student forum, and four conference rooms will provide ample room for both cooling and sounding off.

SAC and the publications offices would be installed, in the new building along with a vast 7500 sq. ft. self-service bookstore.

Twelve offices and twelve cubicles will service all other organizations, committees and clubs.

Even David will benefit with a new home in the spacious building.

Interested students can pick up brochures on the Centre at the SAC office.

Lonergan at Loyola

One of Loyola's most distinguished alumni will speak to the College community at 4 p.m. on Wednesday, March 20.

Fr. Bernard Lonergan, S.J., the author of *Insight: A Study of Human Understanding*, will discuss "The Absence of God in Modern Culture". All students are invited to attend the lecture, to be held in the Drummond Auditorium.



VOL. 44 - No. 25

LOYOLA OF MONTREAL

Tuesday, March 19, 1968

No English CEGEP's for Montreal in '68

By KEN WHITTINGHAM

Montreal will not see its first English-language junior college this September in all probability.

French CEGEP's counterpart of the English Junior Colleges, went into operation this year.

Because the Provincial Government has not yet named a Board of Directors for the junior colleges, it seems unlikely they can be organized in time to receive students this September.

Fr. A. Graham, Dean of Science, emphasized the importance of not rushing into the CEGEP program. "If the institutions are opened without proper preparation, it could easily jeopardize the educational future of the first students to pass through them," he said.

Fr. Graham also explained why the French CEGEP program was so much in advance of its English counterpart. The CEGEP program is more advantageous to the French educational system than to our own, in that the French had more ready-made facilities to use. He cited such examples as the numerous collèges classiques and the relatively new Laval Institute of Technology building in Montreal which was recently converted

into a Junior College.

The first English-language college will be located somewhere in the downtown area.

As regards the possibility of one coming to Loyola's campus, Fr. Graham said the administration is not adverse to the idea of housing such an institution on a temporary basis.

All the universities in Quebec, including Loyola, are studying the possibilities of establishing CEGEP programs, he said, but this does not necessarily mean they would actually house such institutions on their campuses.

Fr. Graham is currently a member of an ad hoc committee which is advising the Department of Education on possible locations for future English-language CEGEP's in this province.

Suppression in Warsaw

Polish unrest sparks Montreal reaction

Government suppression of student demonstrations in Warsaw, Poland, has aroused much protest all over the world.

Here in Montreal the Student Committee for Solidarity with Students in Poland has recently been formed by students of Polish origin to declare their support of free speech, literature and campus sanctuary.

In Warsaw, the performance of the 19th century play, Dziady, sparked the recent unrest. Government censors closed down the whole production when the audiences applauded too loudly at some anti-Russian lines.

The result was resentment and massive protest by thousands of Warsaw University students. After two days of demonstrations on campus, the government retaliated by sending in the militia to subdue the demonstrators. Subsequently, it has been officially reported that three hundred students and others involved in the demonstration have been arrested. Also, numerous students have reportedly been expelled from the university and barred from entry into any other universities in Poland. The government has responded in the usual fashion by blaming certain Jewish Minorities for the recent events.

In keeping with their resolutions, the Montreal committee has organized a tentative rally for Thursday night, with a number of prominent guest speakers to inform all present of current developments in Poland. The committee is also in the process of organizing a demonstration in front of the Polish Consulate on Friday.

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Carnival's Callary claims "extreme shock" at deficit

An unexpected lack of revenue and inadequate donations account for Carnival '68's loss of \$7,700 according to chairman Steve Callary.

A \$19,400 Carnival budget was approved by the LMSA executive at the beginning of the academic year.

Miss Gail Moran, former Internal Vice-President claims she didn't approve of the budget in the beginning. "I was afraid it was too unrealistic," she said. But in the final analysis she approved it. President Sims okayed it as well.

Miss Moran commented further that one of the conditions of the executive's acceptance of the Carnival budget was that Callary secure a very large committee for soliciting donations from Montreal business firms. "He didn't have a large enough staff for this purpose and this is where it fell through," she stated. She continued by saying that the time element was the primary factor. "Everything was left till too late - contracts were completed too late which was mainly the fault of the contracting agent."

However, Miss Moran didn't hesitate in saying that Callary did a good job despite the many complications he faced. "I wouldn't disapprove of him being chairman again, next year, with the experience he has gained," she concluded.

Ex-v.p. Moran graduates this year along with the other executives involved, Sims and Mahoney.

Ninety percent of all commitments had been made before a bookkeeper-treasurer was sent from the LMSA to Carnival. "I came in too late to have any control over the financial aspects of Carnival - I just kept the books for them," said Peter Maher, the Commerce III member of the

LMSA's new treasury board appointed by the past executive.

Maher did foresee a loss in the beginning. "Some things seemed to be financially unfeasible" but he didn't really know for sure, being unfamiliar with operations of this sort.

Chairman Callary had much to say to the NEWS concerning the Carnival loss. He admitted that some of the events, such as the Mitchell Trio concert (which lost \$3,000) may not have had enough drawing power.

When asked if he had been a bit too optimistic he replied "No, we weren't to blame in any way, shape or form, because we tried our best. I was convinced we could have collected \$35,000 in revenue and I was extremely shocked when we didn't."

"Students either didn't have the money or they didn't have the enthusiasm, but they didn't buy tickets and they didn't get involved as I thought they would. I can't figure what the problem was."

He continued by saying that all donations were to pay for the fringe benefits of the Carnival Committee, who, he said, very much deserved them. While \$1130 was solicited, still "it was physically impossible to get all the donations we needed with the help that we had," Callary claimed.

The Carnival Chairman concluded: "When the final story of Carnival is told to the general campus, which for all intents and purposes is in this issue of the NEWS, and since the num-

ber of people who will read the final report is limited, I would like the students to look not only on the figures of the deficit but also on the areas of Carnival that were never held before, that we initiated; areas that can be expanded and made to be financially productive.

"Like Expo '67 which incurred a loss much greater than anticipated but which had benefits that cannot be measured in dollars and cents, Carnival '68 must also be evaluated with these terms."

LMSA President Graham Nevin declined to comment last night on the total deficit facing the Association next year.

While the accumulated debt far exceeds Carnival's loss, the executive "don't know really how much we've dropped" because there was "no day-by-day or month-by-month indication of balance". The true financial situation will be known only in May, after Mike Dell'Anniello,

the Treasurer, completes his post-exam postmortem.

While Nevin claimed the Carnival situation was "out of our hands", the present executive foresees "structures to cut down internal administrative difficul-

ties", and an accounting-posting machine to indicate the daily funds total.

The figures involving Carnival '68's deficit are as follows: (totals in brackets indicate a loss)

EVENTS	REVENUE	COST	LOSS PROFIT
Variety Show	\$ 83.32	\$	\$ 83.32
Turtle Race	299.30	232.08	67.22
Ski Trip	1454.00	550.89	903.11
SnoBall	2395.00	2739.04	(344.04)
Queen & Princesses	-	1021.01	(1021.01)
P.R.C.	-	2413.42	(2413.42)
Sock Hop	376.50	200.00	176.50
Fashion Show	150.00	244.59	(94.59)
Executive Expenses	-	2091.68	(2091.68)
Exp. miscell.	-	787.45	(787.45)
Donations	1130.00	-	1130.00
Dog Sleigh Race	48.00	-	48.00
Decals	38.25	102.00	(63.75)
Car Rally	21.50	23.73	(2.23)
Concert	1246.46	4249.25	(3002.79)
Compudance	2211.00	2382.70	(171.70)
Button Sales	167.39	309.26	(141.27)
TOTAL REVENUE	\$9,722.46	Invoices not rec'd to date	\$1000-1500
TOTAL COST	17,448.84	DONATIONS TO BE RECEIVED	500
TOTAL LOSS	7,726.38	APPROXIMATE ADD /loss	1000

BREAKDOWN OF CARNIVAL LOSS:

Expenses not covered by donations:

Blazers and Crests	\$850.00	Matches	50.00
Fireworks	575.00	Posters	200.00
Loss of program	750.00	Concert	3000.00
Printing of tickets	300.00	Damage to AVIS car	320.00
Business cards	100.00	Buttons and Decals	200.00
Gasoline	200.00		\$6545.00

The balance of the loss is due to general losses on various events in Carnival '68's program.

April workshop

On April 2 and 3, the Loyola Drama Society presents its ambitious second term Workshop. The program consists of four one-act plays.

The Sandbox, written by Edward Albee, portrays the author's feelings about the aged in our modern society. The director is Gail Valaskakis, a professor in the Communication Arts Department.

Elastic Corner is an original play written by Don Mitchell, a Loyola student, and is also being directed by him. The play is in a new theatre form that makes great use of audio-visual effects.

The Bald Soprano by Eugene Ionesco, one of the founders of the Theatre of the Absurd, is the most experimental of all the plays. There is no director; the cast are directing themselves.

The Man in the Bowler Hat by A. A. Milne is a satire on melodrama. Milne is most famous as the inventor of Winnie the Pooh. The director is Mike Hart, who has directed two previous plays at Loyola.

The Workshop can be termed a complete workshop as all students who auditioned are being used in the production - if not on stage, then helping behind. Their efforts will be presented to the public at 8:30 P.M. in the F. C. Smith Auditorium on April 2nd and 3rd.

Help in insurance

Last week marked the inauguration at Loyola of a brand new information service under the auspices of two ex-Loyolans, John Freund and Tom Ste. Croix.

Freund and Ste. Croix, employees of the Standard Life Insurance Company, are available to provide general information about life insurance to all students. They occupy an office in the temporary Student Centre.

This is an experimental service, probably the first of its kind in Canada.

The service is a personal effort on the part of John Freund and Tom Ste. Croix who are "not here to sell insurance". Rather they intend to try to make people more aware of "just what life insurance is all about".

Burman new NEWS editor

By Tony Burman

Veteran NEWS staffer Tony Burman has been named editor-in-chief of the Loyola NEWS for next year.

He succeeds Bob Czerny, who was appointed interim editor in January by the Board of Publications. As of now, the term for the NEWS editor will no longer be the calendar year, but the academic year, September to March.

And to Burman, this change - hopefully - will enable the NEWS to publish twice a week beginning September.

"There isn't a lack of news here, nor a lack of talent," he said, "what we need quite simply is time. Time to organize and time to train. The summer will provide that."

He figures that May and June will be devoted to organization, budget, clean-up and "one hell of a paint job."

The remaining months will be taken up by weekly seminars with editors, staffers and students who join in. Professionals from Montreal's daily papers will be brought in.

The seminars will be organized on a rotating basis - with news and sports writing, features, photography and layout alternately occupying the spotlight.

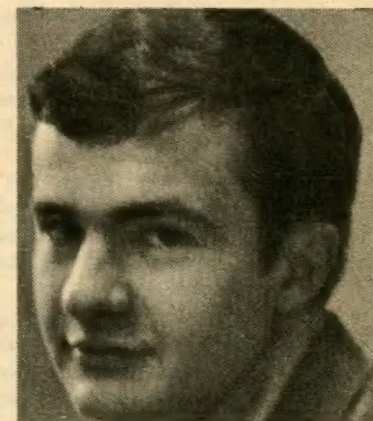
Among priorities for the NEWS next year, he included:

- development of a closer "esprit de corps" among all staff members;

- intensified and regular training programs for staff during the summer and throughout the year;

- formation of a flexible but efficient organizational structure in which staffers can concentrate on developing their talents;

- and making the NEWS more



than just a stepping-stone for a professional career - but rather a logical vehicle for concerned students to exert influence in the Loyola community.

In his freshman year, Burman was news editor of the paper. Last year, he served as an associate editor, then swung into the chairmanship of the Board of Publications, before a brief stint back on the paper as executive editor to Brian McKenna.

In January, he served as chairman of the CUP commission of inquiry investigating the University of Windsor LANCE. He's entering his third summer as a reporter for The Montreal Star.

This year, his main preoccupation - theoretically, at least - has been academics. Although holding no official capacity with the paper, he has been an all-too frequent contributor.

Under the Tower

WEDNESDAY

Liberal Club elections are slated for the lounge in Langley Hall at 1:00 p.m.

THURSDAY

Those interested in working on the Freshman Reception Association next fall should be in room C-316 at 1:00 p.m.

The Vietnam Lecture Series features Prof. Egan of the Philosophy Dept. discussing "Pacifism and Alternatives" in room C-114 at noon.

ODDS AND ENDS

April 1st is the last day for signing up for the Arts Association trip to Europe.

The Loyola Choral Society will present a Spring Concert on Sunday, March 31st at 8:15 p.m. in the F. C. Smith Auditorium. The Loyola Brass Quintet will also appear on the same programme. Admission is free.

Still waiting for your government loan or bursary? Mr. Paul Lefebvre, Director of Financial Aid, reports that the Minister of Education has requested a list of all Loyola students who have applied for funds but have received no answer. The government would then check these cases with the list that the financial aid department has on hand. Names and addresses can be submitted to the Financial Aid office (A-135).

And finally, the Paperback Bookstore in the Guadagni Lounge is currently running a sale. Up to 20% off on some books.

Commerce elections

Elections for the Commerce Assembly are being held this week. Campaigning goes on Monday and today, and voting takes place Wednesday, March 19th from 9:00 a.m. to 5:00 p.m.

Commerce students can only vote for representatives in their respective years. Two representatives from each year will be chosen while the freshman rep-

resentatives will be chosen in September.

The Sophomore candidates are Dave Crowe, Lee Rothblatt, Derek Russell. Junior candidates are J. C. Giroux, Jean-Pierre Rodier, Louise Sylvain. The Senior representatives - Alan Roberts and Brian Pigeon - have already been acclaimed.

Loyola NEWS

A Member of
Canadian University Press

Robert E. Czerny

Editor-in-Chief

Susan Wheatley - Claude Barrot

News Editors

Kevin O'Donnell
Kaleidoscope Editor

Angelo Ianni
Advertising Manager

Elliott McLaughlin
Managing Editor

Brian Nevin
Sports Editor

STAFF: Don Northrup, Donna Zabaras, Lynn Zimmer, Diane Parent, Ken Whittingham, Mike Cressey, Lynn Chapman, Adrian Jarreau, Tony (self-praise is no recommendation) Burman, Paul Carbray, Johnny the Cath-Scot typist, and all the vulgar scabbing printers, plus the animal news stud.

It's the run for your life bit... the sickle draws closer. Dishonorable mentions for impeccable lunacy go old ed. Brian for endurance, late ed. Bob who has yet one hour to go in spite of the crab who never lets go, new ed. Tony for obvious reasons. Under the microscope, co-ed's comment what do you mean there are more men at Loyola, guys say they've had better nightmares... we move, who says money doesn't grow on trees... how about pots. Next Loyola's Roman Empire, the S.A.C. ... just might be where the action is next year. The water boy tells us Sports are very competitive despite the coaching. The administration, a cool idea if you like to run with blinders. Well weirdos at the printer, fellow staff masochists, affluent readers it draws to a cool close. We close on this very solemn note remembering the words of a former ping pong champion who once said "don't knock it, but never let it go by". Oh, momma you wanna believe this is THE END. (ANGELO)

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College Senate

The coming election of three students to the College Senate ranks with the assured financial survival of Loyola in importance to the institution. The fight for student representation was clean and quiet. The great test begins now. Find out what the College Senate is. Make sure you vote in articulate and sober representatives.

Money is more than a dead horse

Talking any more about Carnival '68 is like beating a dead horse. It's demeaning, and the horse doesn't react -- but you learn something about the anatomy of horses.

We have a case of a committee notable for its size and slow start. We have the case of itemized

budgets never having been examined by the Board of Directors -- they were approved over the Christmas holidays by the past executive. And we have an obviously dreamy approach to attendance and advertising.

Carnival obviously failed on this campus. Off-campus participation never amounts to much, no matter how boozey you press parties.

The LMSA does have structures to cope with badly-planned, expensive undertakings. But the Board of Directors can't just sit and wait for issues: it has to be alert and dig.

There's also a lesson in last year's executive passing a budget without Board knowledge. Executives are not immune; Mr. Sims and Miss Moran bear part of the blame for next year's money problems.

Connected to this is the last lesson. Mr. Nevin has inherited his predecessor's inclination to soft-pedal a big stick and act as independently of the Board as possible. The calibre of the present Board is high; such procedure is insulting. It's also dangerous because it concentrates blame for mismanagement on the executive alone.

Carnival taught a sad lesson in terms of organization, brains and goodwill. It also illustrates the potential of our present student government structures.

UGEQ: any reason to remain?

Loyola's relations with the Ministry of Education is not the only facet of our provincial status to be questioned recently.

On his return from the UGEQ conference late last month, Board of Directors member Chuck MacDougall advocated withdrawal from our provincial union of students. He proposes a referendum to settle the question.

It is naive to claim that UGEQ is not nationalist, even separatist. But UGEQ's separatism does not cut an English studentbody out of the provincial scene, just as Quebec's obvious political and educational priorities did not persuade Loyola to accept a lesser or non-participatory role through contented bankruptcy.

What is the future of Quebec? more and more obviously, one of very different status from the rest of

present-day Canada. Is there a place for a free English minority in that Quebec of the future?

The answer is being determined by factors such as our UGEQ participation. If we withdraw, then the answer is sealed: "no". Such action puts the entire onus for development, justice and future on the French majority - "We refuse to help, either ourselves or the whole province". Withdrawal indicates the sort of contentment with non-participation against which the whole college rebelled so successfully a week ago.

Loyola students must remain in UGEQ. We must dig ourselves out of this bland all-English ghetto and into the province as a whole.

There is no alternative to UGEQ except a new structure parallel to it. Once we're out of UGEQ we're just out.

Look Back In . . .

This is the last issue of the NEWS for the academic year 1967-68.

It is also the last issue under the present editor. Because the NEWS is shifting from a calendar-year to academic-year term, the campus has had a new editor for merely twelve issues.

This winter the NEWS has attempted a shift from the dig-the-news, find-the-dirt approach to a tabloid which, while not neglecting campus activities, emphasizes a magazine of depth-treatment of topics relevant to the readers.

Two things must immediately be calculated: what is relevant to readers on this campus? and how many people are willing to make the reading-effort which a subtle and background approach demands?

Reaction was typically sporadic-to-nonexistent, so it's hard to ascertain the validity of this approach.

There was strong reaction, however, to two or three specific articles and themes.

Once we ran a front page of the NEWS from fifteen years ago. This front page emphasized the recital of the rosary as a headline event. Our purpose was to show a shift, not in attitudes to religion, but in the use of newsprint and the horizons of the Canadian student. Perhaps 1968 would look different if 1953 had concerned itself more actively and coolly with Duplessis, Korea, McCarthyism and so on. Or weren't such topics "allowed" in a campus newspaper by "those who know better?"

The NEWS has also been accused of carrying dirty language. We were asked to say "lovemaking" to indicate sexual intercourse in a situation where clearly, no love and no sense of creation was involved. What better place to abbreviate "For Unlawful

Carnal Knowledge"? Ever since hearing an angelic blonde of seven scream that word at her older sister, we've been convinced that everyone has heard it already, so we might as well start attaching a sensible meaning to it and using it to convey meaning rather than sensation. So we stand by using "fuck" where "Lovemaking" is an obscenity, an abomination of the word "love", an insult to anyone who has ever wanted a child; similarly we stand by using "lovemaking" where that is meant, forgetting about the "sensational" possibilities of any equivalent (true or supposed).

We treated drugs extensively because we felt that a lot of students needed the information. We tried to be objective; the copy was almost unanimously against drug use and questioned present procedures for treating drug users. People came to us and asked "Why are you supporting drugs?" They read the titles and no more.

There was a big flap recently over an athletics cartoon. The thing was to an extent a mistake: one could say, to this extent and in this way a mistake, or entirely a mistake. Unfortunately, before we could open our mouths, we were faced with the type of official procedures which make it impossible to apologize. This points up the need for sympathy with the rigours of editing a paper, a full-time job, while studying as well: mistakes will be made.

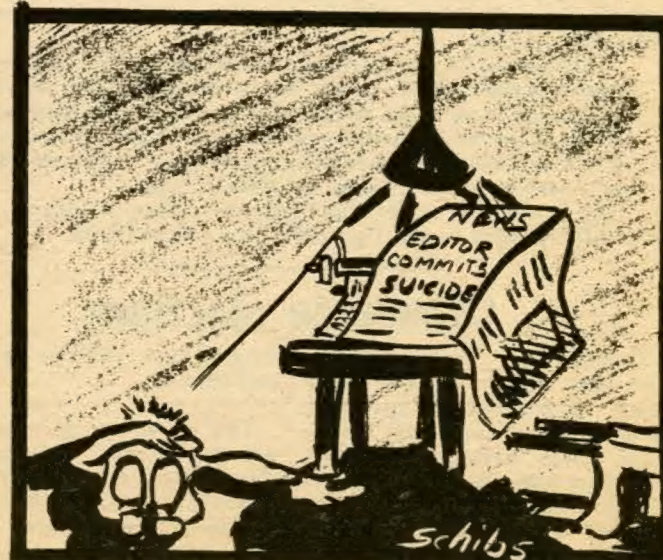
The pity is, that the editor doesn't really know what his readers are thinking. From the letters one would think that the reader stirred enough to react is one who has only a negative attention; he regards any publication of ideas as a potential effrontery to some ideals he himself may or may not have reached -- then

reads on to make sure that the potential is indeed fulfilled in some faux-pas. But the standard for judgement is changing; the reader may be living in the past, and neglecting the writer's efforts to modernize his thinking.

We tried to choose our topics and our language with "truth" and "relevance" in mind. That the product was at times unpleasant attests to our realism.

It was just ten weeks, but a very intense and a good time. As I bow out, a little wistful, puzzled, a little hopeful -- thanks to my staff, to those who helped both inside and far away from the NEWSroom.

Robert Czerny



It's over . . . I can't stand it . . . sniff . . . Bob

The Passover Plot - Better Passed Over

by Father William Browne S.J., Department of Theology

Bantam Books (the publishers of the 95-cent paperback edition) classifies *The Passover Plot* as non-fiction. I disagree; this book, which outlines a new theory of the life and death of Jesus, should more properly be labelled fiction - and in this case fiction is stranger than truth, much stranger.

The first part of the book deals with the story of a man called Jesus, who, thinking he was the Messiah, spent long hours in his youth trying to piece together prophecies in order to discover how he was supposed to lead his life. Eventually he embarked on his brief public life in which he managed to bring all the prophecies to pass, including his death and "resurrection". But he was not the Messiah.

The Death of Jesus

According to Dr. Schonfield, Jesus planned his own "death", that is, he would give the appearance of dying, having taken drugged wine, and by a pre-arranged plan with some very close friends he would be taken from the cross, "buried," then spirited away from the tomb. After this he would leave an important message for his disciples and then disappear from circulation for good.

"Two things, however, were indispensable to the success of a rescue operation. The first was to administer a drug to Jesus on the cross to give the impression of premature death, and the second was to obtain the speedy delivery of the body to Joseph. No other manner of survival could be entertained by Jesus, since he was adamant about the fulfilment of the prophecies which demanded his suffering." (p. 159)

Schonfield writes of the drugged wine: "If what he received had been the normal wine vinegar diluted with water the effect would have been stimulating. In this case it was exactly the opposite. Jesus lapsed quickly into complete unconsciousness. His body sagged. His head lolled on his breast, and to all intents and purposes he was a dead man." (p. 160). Now in the Gospels we read: "Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it to him to drink saying, 'Wait and see if Elijah will come to take him down.'" (Mark). The other accounts are similar. Yet we read in Matthew, a little earlier: "When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink." (27: 33-34). It seems clear from this passage that Jesus had no intention of being drugged.

There is more. All the Gospel accounts state that Jesus died. The soldiers seemed satisfied that Jesus was dead. And even the chief priests and the Pharisees were convinced that Jesus was dead. It was the latter group that went to Pilate to ask for a guard to make sure that the body of Jesus was not stolen. I cannot conceive how so many people could be deceived. To make sure that Jesus was dead, a soldier pierced the body of Jesus and blood and water flowed out. John writes: "This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well." (John 19: 35). If you cannot believe eye witnesses, whom can you believe? What more can a human being do to convince another fellow man. Dr. Schonfield writes of this action of the soldier:

"The incident may have been introduced to historicise certain Old Testament testimonies. The passage suggests that some doubt was thrown on this new information when it was published. If it is correct, the chances that Jesus would recover were heavily diminished. Much would depend on the nature of the wound. The reported emission of blood shows at least that life was still in him." (p. 161)

And that is that.

The "Resurrection"

Jesus even planned his own "resurrection". Schonfield dismisses the story in Matthew that a guard be set over the tomb. He quotes from a "distinguished Christian scholar" that "when the Jews spread abroad the story that the disciples of Jesus had 'stolen' the body, they spoke the truth." (p. 163). I could quote from more than one distinguished Christian scholar who would say no such thing. We read further in the *Passover Plot*:

"There can be no clear proof, but we are entitled to imagine him as we have done regaining consciousness after he was taken from the tomb, and using these precious minutes to beg his friends to deliver a message to his disciples. He would repeat what so much a part of him, the Scriptures relating to his suffering and revival. 'Tell them these things,' he may have urged. 'They must believe. Tell them that when I have risen I will meet them in Galilee as I said, and afterwards enter into glory.' (p 166-7)

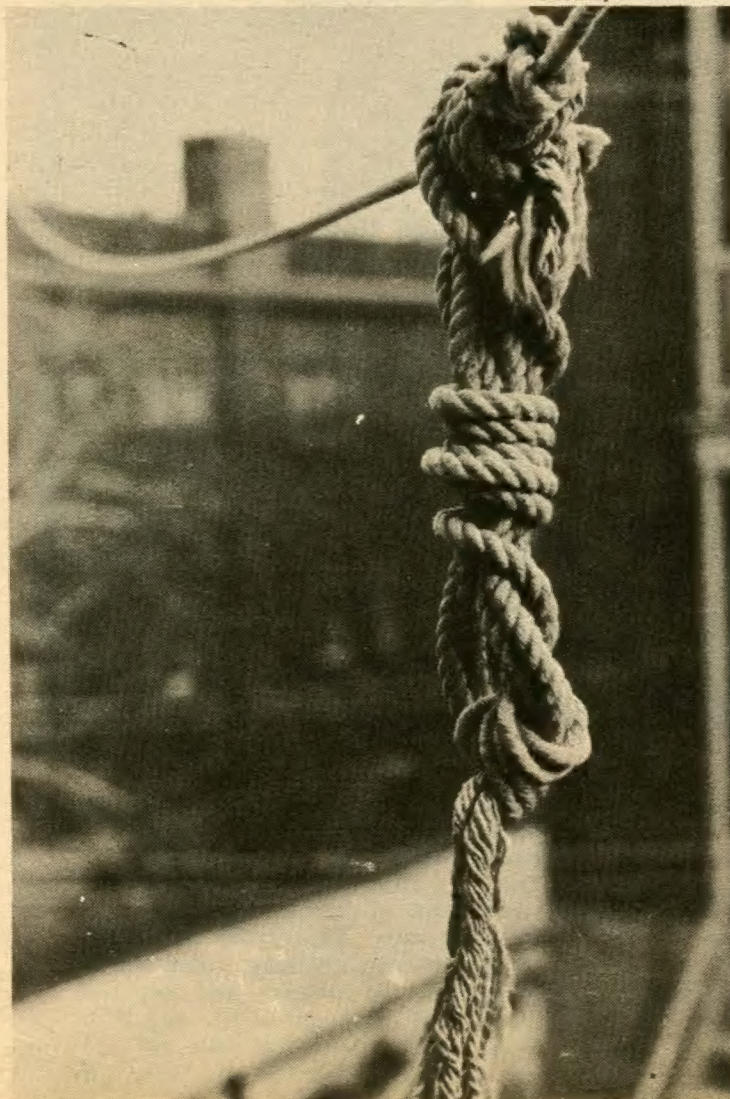
It is here, in my opinion, that Schonfield's theory falls apart. The message to be delivered in "these precious minutes" is pure speculation, without the slightest shred of evidence from either Biblical or extra-biblical sources. Nor do I find any meaning in such an act on the part of Jesus, assuming that it is true. Schonfield's conclusion of the whole life of Jesus is equally unsatisfactory.

"By his planning beyond the cross and the tomb, by his implicit confidence in the coming of the Kingdom of God over which he was deputed to reign, Jesus had won through to victory." (174). What does the victory amount to? True resurrection and continued risen life in mankind?

"The messianic programme was saved from the grave of all dead hopes to become a guiding light and inspiration to men. Wherever a people of God is found labouring in the cause of human brotherhood, love and compassion, there the King of the Jews is enthroned. No other will ever come to be what he was and do what he did. The special conditions which produced him at a peculiar and pregnant moment in history are never likely to occur again. But doubtless there will be other moments having their own strange features, and other men through whom the vision will speak at an appointed time. Meanwhile we have not exhausted the potentialities of the vision of Jesus." (P. 174)

This, to me, says that Jesus was not the Messiah, and we cannot expect one. We can only expect men who will think they are the Messiah. Where God fits into the picture I cannot see. Where salvation from sin fits in, I fail to see. Where I fit in, I am unable to see either.

Photo by J. MacDonald



Schonfield's Premises

It appears that for the theory to hold together, it is necessary for Dr. Schonfield to rule out (1) the virginity of Mary and Joseph, (2) the Virgin Birth of Jesus, (3) the Divinity of Jesus, (4) the real death on the cross of Jesus, (5) the true resurrection of the body of Jesus, (6) the reality of the miracles of Jesus, (7) the divine institution of the Church, (8) divine inspiration of the New Testament, (9) the existence of miracles in the history of the Catholic Church, (10) the authority of the Pope, (11) and the last but not least, the true Messiahship of Jesus.

It further appears to me that Dr. Schonfield has a strange idea of what (1) prophecy is and how it is fulfilled, (2) what inspiration is and how one can be sure that the Bible - even Old Testament - is the inspired word of God, (3) what theology is all about, (4) what the relation is between the Church and the Scriptures.

What I particularly dislike about Schonfield's Jesus, and this is my strongest criticism of the whole book, is that his Jesus uses people. It is my conviction that the most inhuman thing I can do is to use people for my own advantage. This is to reduce men to the level of animals, or pieces of furniture. God himself, not even the God of the Bible as I understand Him, will never manipulate people as pawns in a game, to bring anything to pass, not even to bring a prophecy to pass. Yet Jesus manoeuvres people, sets up situations so that people must react in one way and one way only. Schonfield speaks of Jesus's "contriving, astuteness in planning, careful timing, staging, skilful strategist, brilliant moves, cunning, ingenuity, scheming" and so as infinitum. In his own words, "It is as if he (Jesus) was a chemist in a laboratory confidently following a formula set down in an authoritative textbook . . . He is like a chess player with a master plan, who has anticipated and knows how to counter the moves of his opponents, and indeed TO MAKE THEM SERVE THE ENDS OF HIS DESIGN." (p. 58) Of course, if you make Jesus responsible for his own death you exculpate those whom we normally accuse for condemning Jesus to death. The pertinent pages to read on this point run from 128 through to 131. The concluding paragraph will confirm what I have been saying.

"The Council might imagine they were exercising their own free will in determining to destroy Jesus, and Judas Iscariot might believe the same in betraying him; but in fact the comprehensive engineer of the Passover Plot was Jesus himself. Their responses were governed by his ability to assess their reactions when he applied appropriate stimuli. Thus it was assured that the Scriptures would be fulfilled."

I have never read anything more appalling, more disgusting, (I will not say blasphemous though I believe it approaches blasphemy) in my life. And I do not write this because I believe that Jesus is the Messiah or God. I write this because I cannot imagine God permitting a human being to act in such a way, nor can I imagine a human being thinking that God would want him to act in such a way.

Dr. Schonfield does not clarify for the reader just what criteria he has for selecting one thing as true and another as legend, or embellishment, or falsification, and I am not sure that Schonfield is always honest in his citations. For example, the high priest questions Jesus in Mark: "Are you the Christ, the Son of the Blessed One?" (Mark 14:61) Dr. Schonfield writes: "Caiphas bluntly put the question to Him on oath, 'Are you the Messiah?'" Why does he give only the first half of the question? I would certainly have no quarrel with him if he claimed that the second half was not found in the most authentic manuscripts, for that is the way the scripture scholars must work. But there is not the slightest indication given to the reader that something important, something crucial, has been omitted. This is not my idea of scholarship.

A Hindrance

The *Passover Plot* does make clear that Christians must make use of extra-biblical sources for knowledge of the Bible; Christians are very ignorant of Josephus, the great Jewish historian, for example. Nor do we know much about the Dead Sea Scrolls, or other non-biblical material. Dr. Schonfield has worked extensively with these writings, and I personally have been stimulated into thinking of the knowledge Jesus had of Himself, as Messiah, as God, as a very real, important and very up-to-date problem. But for a solution to this problem, I find the *Passover Plot* more of a hindrance than a help.



Shhh! I'm transcending



By Ken Charwkin, President S.I.M.S. Loyola

Peter Parke
Lynda Ryan

"For the forest to be green, the trees must be green." Maharishi Mahesh Yogi teaches that "the natural state of man is joy." He describes transcendental meditation as a technique with which a man can turn his mind inward to that natural state of joy or bliss and can then tap these unlimited resources of energy and creative intelligence for use in everyday life. As a natural result, the individual can achieve peace, harmony and fulfillment in any field of life be he a student, professional, labourer, or religious leader.



I'm introspective



It requires no faith or any great intelligence for it to work. No amount of belief would make it work any better, and no disbelief would make it work any less. It is not concentration nor contemplation. It is a mechanical process whereby the meditator begins to experience the subtler levels of a thought, the subtlest level of the thought and then arrives at the source of thought, which is pure consciousness or Being.

This source of thought thus comes within the scope of the conscious mind. When the conscious mind transcends the subtlest level of thought, it transcends the subtlest state of relative experience and arrives at the transcendental Being, the state of pure consciousness or self-awareness.

Destiny

Adopted from a taping of Jerry Jarvis
President of SIMS U.S.A.

What is destiny? What is man's destiny and how does he make it? It is very simple. Every action has an opposite and equal reaction. Everything that a man does: thinking, speaking, acting, everything that he expresses comes back to him. The reactions do not just come back at once but keep on coming - reverberations. It is all impulse on the level of the physical matter of life.



I react



If we act a particular way, do something on one day, the reactions are going to keep on coming from different spheres of the universe near or far. A time factor is involved and the reactions will keep on coming each day. All these reactions from past action go to make what our life is today.

This would indicate that man is not free, he is bound by conditioned existence. "As you sow, so shall you reap"; action and reaction are equal. Every action has an equal and opposite reaction. This would indicate that it is a state of bondage, complete bondage.

Destiny is bondage, we cannot do anything. If every action has an equal and opposite reaction, there is no way out; because we act and the reactions keep on coming and we act again and the reactions keep on coming, and

Students' International Meditation Society
The purpose of the Students' International Meditation Society is to help students unfold their latent faculties, develop their creative intelligence to its maximum capacity, and use their full mental potential in studies, sports, and work, thereby bringing fulfilment on every level of life both to the individual and to the purpose of higher education.

Maharishi Mahesh Yogi has inaugurated a 5-year plan for the youth of the world at the Youth Pavilion, Expo '67. A 3-point program:- 1. Unfoldment of full mental potential - for maximum creativity and unrestricted progress. 2. Development of bliss consciousness - to radiate happiness and love in full dignity of life. 3. Integration of personality - for enjoyment of 200% of life; 100% material and 100% spiritual.

Maharishi will be conducting an international S.I.M.S. course in leadership this summer during the month of August at Squan Valley near Lake Tahoe, California. He is expected to visit Montreal this September. All information can be obtained at S.I.M.S. headquarters, 1200 Sherbrooke St. West, 844-3258.

Also, this Wednesday, March 20th at 8 p.m. in the Union Ballroom at McGill University, there will be a lecture on Transcendental Meditation (sponsored by McGill Psychology Club). For those interested a copy of Maharishi's book "The Science of Being and Art of Living" is available in our Vanier Library as well as copies at the centre downtown.



Photo by D. Montague

we react to the reactions and if this keeps on going like that, there is a bondage, a cycle of conditioned existence.

Now take it a step deeper and consider it from the standpoint of desire, thought, experience, and impression. This cycle continues, we have a desire for something, some desire is there, and then the thought, and then the experience of that particular thing, and then the impression of experience falls on the mind, then that impression will give rise, will be the seed to a future desire.

We see a flower, it is very beautiful, it satisfies our desire for something more pleasant. That seed is there, that impression falls on the mind, if it is very strong then tomorrow we will look forward to seeing it again, to having the experience again. The impressions of past experience fall on the mind and then give rise to more desire for that same experience again, over and over it goes. And in this cycle there is this action and reaction taking place and it seems to be just a closed circuit, over and over again.



I ask why?



What is the way out? How can we speak of freedom? Because this field of action and reaction, this field of desire, experience, impression is just a closed circuit, it seems, and where is the element of freedom?

Does man have free will? Is he free to act? Man is free to act. And yet simultaneous with this element of freedom is this complete bondage to action and reaction that is fixed. We are always free to choose. We are always free to choose this or that and we are held responsible for the results of our choice; the reactions come. The desires are there and we are free to have the experience and then the impressions of experience fall on the nature of the mind.

Even though the argument could be advanced that man does not have free will in that this bondage of conditioned existence is there and he only responds to it with respect to the nature of the environment, the nature of the situation at that time that determines and conditions him. But if he has an element of free will, if he is free to choose, then it means that there is some way he could step above the cycle of desire, experience, impression, that is to transcend the field of change and cross over into the Absolute, non-changing field of existence, which is the field of eternal freedom. The natural state of Being.

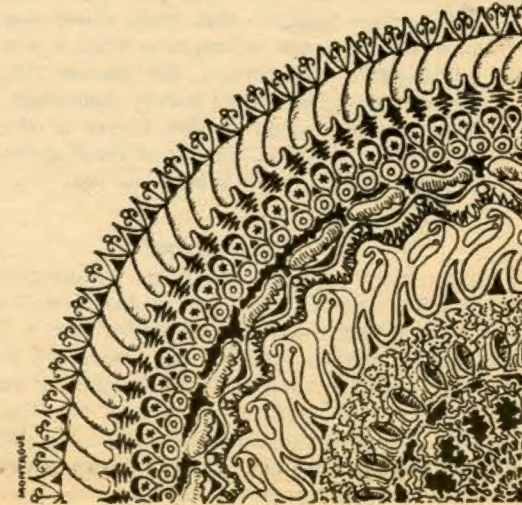
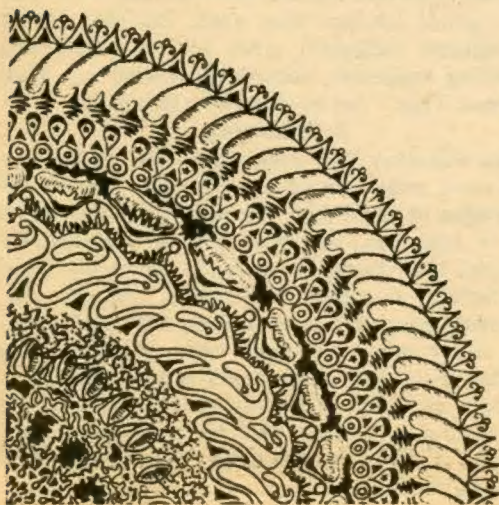
Desires are natural. The desire to go from a level of lesser happiness to a level of greater happiness is natural. Suppression or loss of desire is suppression or loss of life. Man does not suffer because of his desires, but because of the inability to fulfill his desires in a natural and spontaneous manner in harmony with nature.



And so . . .



Transcendental meditation evolves the individual man from levels of lesser energy and intelligence to levels of greater energy and intelligence. In this technique of Transcendental Meditation we meditate to live; we don't live to meditate. We meditate to fulfill our daily activity; we don't meditate to entertain experiences in meditation.



A study in interconnection: the home-and-away war

By FRANK MONTAGUE

Black revolt in the United States and the situation in Vietnam are not entirely separate issues; linked together they illustrate a general malaise. David Porter of the Political Science Department and the Faculty Committee for Peace in Vietnam, discussed how and why in a lecture entitled "Black Revolt and Vietnam" last Thursday.

There is definitely a connection between urban riots in America and the war in Vietnam, says Mr. Porter. The very character of the armor being used in the hearts of major cities in suppressing a riot is as one would conceive of it in Vietnam today or Budapest in 1956. 'Social warfare' tactics evoke blase reactions only because they have become a commonplace for the American people.

Local police and the National Guard are transferring war tactics to the cities, and repressive methods used in the urban ghettos are carried over to the cities in Vietnam. The one advantage of Vietnam is that it constitutes a practice field in the testing of methodology for the control of future guerrilla warfare, and this information is being brought back to the cities.

"Negroes returning this summer from the war are certainly going to provide some teeth to the militant movement." Basic in the connection between the two dilemmas is a situation in the world in which there is a general increase in material aspirations at the sight of American affluence.

K.K. K Agrees

Repression of the radical left in the U.S. is escalating tremendously. George Wallace's first victim if he should attain the presidency would no longer be the black population, but the anti-warriors. "The Ku Klux Klan now fully supports Johnson's policies in Vietnam."

Mr. Porter aims a blow at the traditional liberal establishment, particularly in reference to its belief that all problems can and must be resolved within the system. For in insisting on such a principle, these liberals "fail to see the depth of frustration, and the kinds of revolutionary dynamics which are building up. They fail to see that the United States is really a racist society, and that if the status quo is preserved, the situation will get worse."

The liberals call for 'responsibility', but this directly implies working within the system, and today any such action is destined to be blocked. They also are unable to see the impasse of the present political situation, or to realize that these problems "are something more than just immediate crises." For they represent a long-range historical trend in American political policy. Few liberals today still refer back to the Marshall Plan, New Deal, Civil Rights, or men like Lincoln or Wilson, as historians are beginning to uncover evidence sufficient to give cause to play down their significance.

War legitimizes violence

After the urban riots in the summer of 1967, it was everywhere admitted that the two issues, the riots and the war in Vietnam, were in fact linked. In the first place, the war prevents the release of any significant amount of funds to the ghettos. It also draws off attention from the Negro plight, and causes a repressive moral climate to develop. "The actual priority of Vietnam in the budget is a very significant fact in the eyes of the blacks and affects their attitudes to the revolt. The very use of force is legitimized in their eyes as they watch violent television reports on the war."

A report admitting large-scale American racism did not suggest any means of reform, and "therein lies a fault of liberal perception, to believe that the release of such a report would actually bring changes." The riots have only served to foster the repressive inclinations of the white Americans who witnessed them.

After the riots, President Johnson simply asked all Americans to say a prayer, and then named a commission to study the problem; "when the commission reported its findings, Johnson refused to comment on them."

'Order first' is baloney

"The combination of the walking-dead in the ghettos and the young intellectuals who are fed up" are going to cause more trouble and violence than has yet been seen. Porter criticizes the principle of 'law and order first'. This principle states that no progress can be made until peace and stability are assured. "It is quite clear in Vietnam that this does not work, and it is not going to work in the American ghettos."

The urban riots were not a marginal phenomenon, but had the tacit support of those blacks who were not actively engaged in them.

What can Canadians do? In the first place, we should attempt to avoid certain of the impasses in which the Americans have found themselves. According to Mr. Porter, "the U.S. is headed towards one of (1) a massive reactionary repression at home and abroad; (2) a new kind of progressive vision and social reconstruction; or, and most likely, (3) a racist stalemate at home and a strong arm in the rest of the world. At present Canadians are unable to question any of these three because they fail to understand and question their own society." But they must attempt to move into "a new progressive vision and restructuring of Canadian politics."

In response to a question of what this progressive vision would entail, Porter admitted that he hadn't given it much thought, but that it certainly would entail significant community power, and a redistribution of wealth in the U.S. and the world. "By 1970, the U.S. will be consuming 83% of the world's raw materials with only 10% of the population." This

redistribution of wealth can conceivably be carried out by the government, but not, Porter emphasizes, by the government in power now.

VIEWPOINT COMMENT:

Does the racist predicament in the States really constitute a moral problem? Several of those who support Black Power and the urban riots on a moral basis, I am afraid, are going to wonder what happened when they are lumped together under the title "whitey". The blacks look upon the past as a collective persecution of the 'nigger' by 'whitey', and they are not going to stop and say: "You can go - you helped us in our cause." - if you are a whitey. Such do-gooders may well applaud themselves on the fact that they realize that Civil Rights is so much bunk and the only answer to oppression is counter-oppression.

Certainly any clairvoyant will agree that the only way to get liberty or quality is to take it. No one unilaterally grants freedom or equality, because in doing so he is losing a piece of his own. And the racial inferiority of the Negro is so deeply imbedded in the psyche of the white American, and indeed also Canadian, consciousness, that the blacks will never become equals until they at least temporarily become superiors. This is not to espouse racism, but to recognize its existence; not to encourage Black Power, but to apprehend its efficacy.

So what sense does it make to join forces with the man whose goal it is to step on you? The blacks in America are, like every minority group, treated as inferiors; the only reason there is conflict is that they are such a large minority. Blegium knows what it is like. I don't mind if one Negro moves into my neighborhood, but when they start to dominate it, it's time for me to move out. The blacks are glad - they don't want me there anyway. And regardless of what Martin Luther King or Whitney Young may think, neither blacks nor whites want integrated neighborhoods. The existence of Uncle Toms is only going to prolong and worsen the conflict.

The self-styled pious will gasp in awe at racial cruelty, at Nazi concentration camps, or at the torturing of political prisoners in Greece, but what they can't seem to get into their heads is the fact that every one of us is capable of setting free the animal spark in us for a time, and our own instances of man's inhumanity to man are not likely to be any more humane or "civilized". The American administration may be criticized for being 'immoral' but not for being stupid. They are giving the black minority a little in an attempt to halt the revolution; but they are certainly not going out of their way to put the gun to their own heads. It's a case of survival.

Christ and Machiavelli seem to share the distinction that neither has ever been proven wrong about the end, but both are questionable in the means.

It's called Joy-Ralism . . .

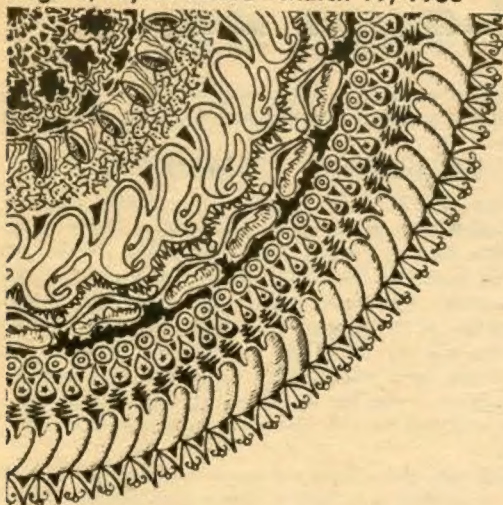
It's going to happen next year at Loyola. Twice a week there will be joy-ralism. Behind the joy-ralism there will be joy-ralism. Some are going to do and others are going to read about joy-ralism. Enough!

Joy-ralism is something that is going to happen to a few people but is going to be felt throughout the campus and beyond. It's going to happen to writers, reporters, photographers, artists and a joy-ralism of a staff.

It's going to begin with the Loyola NEWS. It starts with a keen and experienced editor, adds a handful of joy-ralistic reporters and staff and begins to move. It works on people who get a kick out of saying something and saying it well. It takes hold of people who are eager to leave Loyola a little better than when they arrived.

It's the Loyola NEWS brand of joy-ralism. We want you in on it. We'll be getting together this July and August. For info contact Tony Burman 482-5731 or 747-5849. Could be a very joy-ralistic summer!

**loyola news
staff '68-'69**



By Fr. Walter Bedard, O.F.M.

Theology Department

A century from now - if this globe has not gone up in a mushroom of alpha particles - when a sociologist, writing in Russian or Chinese, surveys the sixties and reports the "death-of-God" phenomenon, he will no doubt say, among other things, that it all began with a painful social awareness of human misery and a painful spiritual awareness of an absence of God. Radical theology had its nursery in the United States, though its roots were imported. Its atmosphere was a smog of social unrest, poverty-amid-wealth, and disquieting war-at-a distance. Its parents were observers of the social scene, disturbed at the ineffectualness of their Christian heritage, perhaps themselves suffering from a dark night of the soul. They had to speak; it was a compulsion. And they did, with all deliberate haste.

ACTION NOW

The haste meant that, whatever the truth or error attending a detached, transcendent God (perhaps pictured as serenely humming to the music of the spheres), there was something more urgent: finding a power, a force, a motivation for meeting the crisis. Action now. And so, instant theology. The radical theologians, as they were to be called, went to their bookshelves for a quick prophet and they found Bonhoeffer, the martyr-theologian of the German resistance who had studied (rather briefly) in the United States. Their recourse to Bonhoeffer made them feel that their haste had not been without deliberation.

Bonhoeffer had great appeal. His credentials were impeccable, beginning with studies in Berlin under Harnack. He had been adultly critical. He had urged "religionless Christianity." He let you have it both ways; you could be anti-religion and pro-Christianity. You could preserve a Christian identity and still stride into a secularized world. This may have seemed like blowing hot and cold with the same breath. But anyone conversant with Bonhoeffer knew that he was deeply spiritual, keenly aware of God, caught up by Christ.

And Bonhoeffer had the appeal of a personal witness. He had left the security of America to work for the Confessing Church in Germany. He had faced the moral lepers of the Hitler regime. Like Paul, he had written letters from prison. Like those early Christians, he had died for the faith. He was the complete martyr, even to execution by hanging.

THE MAN FOR OTHERS

But for the radical theologians these considerations were incidental. Central for them was Bonhoeffer's positive doctrine, namely, his steady vision of Christ as "the Man for Others." Just what rights-conscious America needed. The socially involved theologians, in their haste (and anguish) saw this as immediately relevant. Americans were faced by an emergency. (And still are. The President's Advisory Commission on Civil Disorders now fears "large-scale and continuing violence" splitting the nation into armed black and white communities "in a garrison state." A long, hot hell.) At the cry "Fire" you do not start a scholarly disquisition on the nature of the extinguisher hanging there on the wall; you reach for it quickly. Whether or not Christ was divine, whether or not Chalcedon is still meaningful - there is no time for these questions now, say the radical theologians. The city is smouldering. The embers are being fanned. Reach for the extinguisher. Move, or be caught in the flames. And the weapon within reach is Bonhoeffer's doctrine of Christ as the Man for Others.

And so it is not surprising that the radical theologians wish to think of Christ simply as "the place to be" (William Hamilton). And that place is of course at the neighbour's side. Harassed men today are no longer looking, as the Reformers in the sixteenth century were, for a gracious God; they are looking for a gracious neighbour.

The present article makes two observations. First, that the radical theologians are dealing with a deep spiritual question: that of God's presence. Secondly, that the Bonhoefferian answer they offer is in essence a Christian one, that strikes its roots deep into tradition, that goes to the very heart of the Bible. But this article would add to this. I contend that the answer radical theology offers, inspired by Bonhoeffer, does not go far enough. It goes in the right direction, but does not go all the way. Radical, it is not radical enough. The total answer, the one the radicals yearn for and sense vaguely, is to be had in the Apostle Paul's mature doctrine of the immanent presence of Christ to the individual Christian through events. A presence that at the same time brings Christ to others.

GOD-PRESENT or ABSENT

First, then, the matter of God's presence. The phenomenon that sets up the problem for the radical theologians is really that of God's apparent absence. Is God with us or not? If he is with us, then why are so many human beings suffering? This is an old, old spiritual question. In a sense, it is the only spiritual question.

Early in their history the Israelite people had a traumatic experience, one they could never forget. After dramatically experiencing God's presence in their escape from the Egyptian overlords, the caravan of refugees from the labour camps of Pharaoh found themselves in the wastes of the Sinai desert. Like any travellers in the desert, the Israelites saw their problems reduced to the simplest: survival, and that meant water. When water was not forthcoming, they murmured against their leader, Moses. But they

Photo from Panorama



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Paul.

Paul did not always preach Christ
Or he was not always understood in p

BONHOEFFER

Port warns may split in two BEYOND BONHOEFFER? gear array THEOLOGY

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Christ in precisely the same way.
od in precisely the same way. He

evolved. We can see this by considering the Risen Christ motiva-
tion; he presents it one way to the Thessalonians and another
way to the Corinthians. The appeal he addresses to the Thessalo-
nians, as we read it today, sounds like Pie-in-the-sky-bye-and-bye.
He calls them men who had "turned to God from idols, to serve a
living and true God, and to wait for his Son from heaven, whom
he raised from the dead, Jesus who delivers us from the wrath to
come." These Thessalonian disciples were to meet the Risen
Christ later, at the end of the world; they are saved from the
wrath to come. Evidently this is how they had understood the
Risen Christ from Paul's preaching to them in their city. Primarily
the Risen Christ was not present yet; he would be present later;
he was not bringing relief or redemption now; he would bring it
all at the end. (Note, however, their understanding of the "living
and true God.")

Somehow these good converts in Thessalonica had got too
excited about the Second Coming and tended to forget the reali-
ties of everyday existence. At any rate Paul had to write them a
second letter to put them straight about the Second Coming,
stressing that it was less immanent than they thought.

Later, Paul wrote to his converts at Corinth and adopted a
different presentation of the Risen Christ and his presence. Christ
Crucified-and-Risen is no longer primarily someone who will
come at the end and then save them. Rather, he is one who is
present here, active now, redeeming now. And in presenting
Christ thus Paul is answering the great spiritual question: Is the
Lord with us or not? And giving it the full answer - the answer
the radical theologians are really looking for and almost have in
their grasp.

NO ESCAPISM

Paul gives his answer by referring to personal experiences of
the most gruelling kind. No withdrawal here from sordid reality.
No overlooking of what was really happening to him. No escap-
ism. No stoicism. Listen to the list of his misadventures. "Five
times I have received at the hands of the Jews the forty lashes
less one. Three times I have been beaten with rods; once I was
stoned. Three times I have been shipwrecked; a night and a day I
have been adrift at sea; on frequent journeys, in danger from riv-
ers, danger from robbers, danger from my own people, danger
from Gentiles, danger in the city, danger in the wilderness . . . in
hunger and thirst . . . in cold and exposure. And, apart from other
things, there is the daily pressure upon me of my anxiety for all
the churches. Who is weak and I am not weak? Who is made to
fall and I am not indignant?" (Note in these last words his con-
cern for others.)

Now, it is the interpretation that Paul gives of his experi-
ences that interests us here. But let him speak for himself. "We
are afflicted in every way, but not crushed; perplexed, but not
driven to despair; persecuted, but not forsaken; struck down but
not destroyed;" - so far, little new, but wait - "always carrying in
the body the death of Jesus, so that the life of Jesus may be mani-
fest in our mortal flesh. So death is at work in us but life in you."
(Note the last sentence; again Paul shows his concern for others;
his daily dyings, he is happy to say, bring life to others.)

Briefly, as Bishop Pike once neatly put it, Paul identifies his
little downs with Christ's great Down, and his little ups with
Christ's great Up.

But it is more than a matter of imaginative identification, like
little boys playing cops and robbers or cowboys and Indians. It is
a matter of Christ-Crucified-and-Risen being actually present to
Paul and working in him. Not with a passive, mute, inert pres-
ence, but with a dynamic, meaningful, energizing presence.

THE "REAL" UNPROVABLE

This, we maintain, is good theology (and on this point we
would rather fight than switch). This we maintain is something
that actually happened to Paul, has always been happening to
men, and happens today (ask Bishop Pike). To be sure, it is a
happening of the spiritual, intangible, "unprovable" order, some-
thing "mystical," if you like, but something nonetheless real. The
reality beneath realism.

And it has a social dimension, a for-others dimension, of its
very nature. Paul concludes by saying to his Corinthians, "So
death is at work in us but life in you." (Christ's death, that is, and
Christ's risen life; not death and life as "cosmic forces.")

This, we maintain, is what is really at work in today's apos-
tles of social involvement. "We shall overcome." The picketer,
the marcher, the slum worker, the man walking down the street,
whoever is suffering with others, is himself taking part in the
dying of Christ. In the same process is bringing some of the re-
surrection of Christ to others. As involved in this process he is
one with Christ and fully a man-for-others.

This dynamic presende of Christ cruffed-and-risen has a
connection with Baptism (which is itself a dying and rising with

Christ, as Paul himself explains in his letter to the Romans.) Fur-
ther, it has a connection with the Eucharist. "Eat . . . Drink . . .
As often as you will do these things you will be proclaiming my
death and announcing my resurrection." The Eucharistic liturgy
recalls and makes present Christ Crucified-and-Risen not only to
inspire mentally but to energize effectually his followers and in-
deed all men.

But the Eucharistic presence of Christ, great as it is, can
soberly be said to be subordinated to (because ordained to) his
dynamic presence in the ups and downs of men - in their dyings
which bring life to others (and eventually to themselves with the
others).

But connected with these sacramental realities there is what
Bonhoeffer (remember him?) calls "the secret discipline." Bon-
hoeffer's interpreters are not agreed on what precisely this secret
discipline consists in. (Could it be habitual prayer?) But that is
another story.

PAUL PROVIDES ANSWER

What we would like to conclude is that St. Paul's experience
of Christ, as he lived it and then described it to the Corinthians,
is the realistic and complete answer to what the man-for-others
theologians are seeking. It answers the question about the pres-
ence of God with the kind of answer that is sought for. It makes
God present not up there, in the spheres, but in the midst of
human affairs. Christ is not primarily someone who will be return-
ing at the end to inaugurate a new life for mankind; He is already
injecting that new life into mankind by his energizing presence in
the ups and downs of human beings, imperceptibly, but like the
leaven in the dough that eventually raises the whole mass. The
ups and downs of the present are the prelude of the great Up that
will come at the end. A new heaven and a new earth. But fash-
ioned out of the transfigured scars of today's earth and today's
men.

The downs I suffer are intended to bring ups to others be-
cause they are part of the sufferings of Christ, the Man for Oth-
ers.

SUFFERING

The man who is suffering today, vicariously or personally,
with the sorrows of the world or his own, can know that suffer-
ing, all suffering, is the suffering of Christ. He is involved in a
process, the dying of Christ; it is a process that turns his dyings
into life for others and for himself with them.

This is the full answer to what the radical theologians are
hankering after. This is the answer Paul supplies. But he had
lived it before he formulated it. It was his whole existence. He
had only one aspiration, as he later wrote to the Philippians:
"That I may know Him and the power of His resurrection and
the fellowship of His sufferings."



Photo from Time
BONHOEFFER & BERLIN STUDENTS (1932)

Thomas More Institute: a human sort of education

What happens to the guy or gal who leaves the sprawling "ME-GAVERITY" of early college years to affront a work-a-day world, the ones who somehow feel college has not "educated" them and must begin to look for it elsewhere.

"Education" must serve many, at different levels; but when it ceases to integrate the individual student into his chosen environment, it has failed. Because of this, "education" has come to be referred to by the end result produced by instruction. People stop to question the process and the effects of it on the student. Has it indeed qualified him? Developed his faculties? But most of all, has he progressed in his development towards a full, mature life?

Unfortunately the sharp increase in enrollement and decrease in funds available for extractions at our many metropolitan universities and colleges have caused these to become victims of an epidemic: depersonalization. Efforts by many Chancellors, Deans, faculty members and even students to "quarantine" this have been in vain. The complicated economics of keeping up with positions crying for so many bright young lads and lassies with a degree (not necessarily an education) is forcing our institutions of higher learning to digest students who in turn digest a rigid, patterned course-load which in turn cause many acute indigestions.

The human element in education (contact, recognition, etc., even in a mass education such as ours) is being ignored and mechanistic techniques are enjoying

the limelight. A student is being "programmed", his curriculum too and the day when "poly-Science is great. The computer-instructor has a great personality!" It's just around the corner.

Thomas More Institute is an organization dedicated to personal inquiry and human expansion. It was an "idea" fostered by a small group of English speaking laymen interested in education an idea which soon became the reality it is today.

Fr. Eric O'Connor who also teaches Maths at Loyola, presides over the main offices and library, which are located in an apartment building in downtown Montreal. Most classes are held at D'Arcy McGee High School, again a central location. There are no multi-million dollar buildings, just a place to gather for each particular course.

Students at Thomas More have one thing in common: motivation towards a personal development through education. Admission is not limited solely to persons working within a degree program. Non-credit students still outnumber those following the degree program, but of these, a certain percentage each year have come to the institute with a degree. Last year nearly one thousand students were registered in fifty-eight courses.

The Bachelor of Arts degree program follows the usual English Canadian University credit pattern but in no way the same curriculum. Apart from one course (essay writing) which is a basic need in university, no one course demands a prerequisite. The individual makes a selection in a section but picks the one

geared to his personal interest.

Each B.A. student works through to his unique degree. A student may concentrate on one area or continue in a general liberal arts pattern; which ever he chooses, the pattern exposes him to a wide range of new knowledge.

The institutes courses are drawn up each year by the directors using their own suggestions, that of the "discussion leaders" and even those of the students. They may reflect topics of modern concern (Silence) as well as those of more typical concern (Theory of Learning). But, it is the way in which the courses are administered that is unique to the institute. Many are reading - discussion courses. Each has a definite reading list and each week the students collectively read their selection and then gather to discuss the material. Each good discussion is a unique thing. It has never happened before and it will never happen that way again. The students are being taught and are teaching. The room becomes an echoing gallery of questions and answers.

Many are also inter-disciplinary. This means that the particular topic can be taken in depth. A leader does not limit the discussion in any way.

Discussion leaders do just what their title states. There are two of them assigned to each course and they continue to guide the group throughout the course. It is hard for anyone accustomed to a lecture system to assess the work of a discussion leader; they don't act in the same capacity as a lecturer or a tutor but still they

are indispensable to the group.

Fees are almost too reasonable, ranging from \$35. to \$45. for a half course and \$60. to \$90. for a full course. There are even special rates for couples (\$130. including theatre tickets), retired persons and mothers with small children.

Realizing that the class room is out of reach for many, three years ago the institute inaugurated

a television series "The Liberal Arts" on C.T.V.'s channel 12. What was the response? The first year (tabulated by sale of books) approximately 1,100 followed the course and 50 wrote the essays and exam. The following year, though only half completed, 400 followed and 16 wrote. This year "Images of Childhood" has 1000 followers. Estimated number of listeners at showtime: 10,000 to 15,000!

A look at a live-in

By Andrew Potworowski

Three weeks have passed since the live-in. It wasn't anything earth shattering; about twenty of us went up to St. Jerome and lived together approximately forty hours. We did all sorts of things: talked, watched movies, listened to records, walked through the woods, sang and even drank together in the charming company of our coeds. You wouldn't believe it, but some people called it a retreat. I think the part closest to a retreat was, that we were about fifty miles from Montreal, in a Jesuit house.

Well, what made it so worthwhile? To tell you the truth, I couldn't give you an answer, nor probably, could any other of us. We asked a lot of fundamental questions, such as what is the real value of a human person, and what would be the ultimate criterion or norm for anything you do - in other words, what is the human conscience?

You might say that it was just a glorified ethics course. But in that case, we got a bum deal, because we didn't learn any new definitions or arguments, nor did we discover any new answers that we could pack up in a nice box and take home.

Yet if there is one idea that remains outstanding in my mind from all that was said, sung, played or shown during the week end, it is that not matter how hopeless the situation, no matter how desperate the human condition, there is still something good that can come out of human relations if we only try to share, to love.

Of course, you might object and say that it's corny, that it's rehash, that after 2000 years it's a failure. But maybe we haven't really tried, or maybe as Jean Vanier put it so nicely, we are just afraid of it.

Love is a gamble; it's a real risk. What happens if . . . ? Yes, but unless you stick out your neck, you'll never get out of your shell.

It's nothing new. We all had that thrown at us in one wrapping or another. But what made it so different three weeks ago is that nobody preached it to us - we came upon it by ourselves.

There were selected films, such as McLaren's "The Neighbors", and an hour-long documentary "Therefore choose life" from the C.B.C. in Toronto. There was the semblance of a pattern to the discussion, but on the whole it was kept very much in the non-linear McLuhan style. We certainly did not "derive" logically the necessity of love, nor did we arrive at it by some deep philosophical discussions.

It was primarily a personal experience, which unfortunately can not be put on paper; if you want, you could even call it a happening. It was by living together, talking together, and simply by trying to understand the other's point of view, that we discovered the necessity of loving each other.

I know that it doesn't make sense. But that's what a great scholar once called "The upside down logic of love." And yet, if a person really tries it, then things like personal involvement, "engagement", social commitment and even Christianity follow naturally from it.

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The likes of Dorothy Day

— the long loneliness

By Ivan Pereira

Morrisson stood on the pavement by the Pentagon steps. It had been a year now since Lyndon had sent the bombers into the North, and his was a mixture of helplessness and a certain guilt: you put your bombers in, you put your conscience out, you take this human being, and you twist it all about. Momentarily he wavered, then doused himself in gasoline, and, amid flames, quietly sank to the ground.

Mr. Morrisson was a member of the Catholic Worker's Movement, a much maligned pacifist group, founded by Dorothy Day in the depression of the thirties to alleviate the suffering of the poor, the dispossessed, and the exploited.

Born in 1897, in Bath Beach, Brooklyn, Miss Day turned out to be one of the most radical minds on the University of Illinois campus. Together with Rayna Phrohme, who was honoured in Moscow honored with a 'red' funeral, she took part in workers' strikes, discussions, and demonstrations.

But though she was involved with many communist organizations, with the Anti-Imperialist League, a communist affiliate, though she had discussed in New York with such figures as Lenin, Trotsky, Sorokin, and Kerensky, she was never a card-carrying member of the Communist Party. She had worked for the New York Call, a Socialist daily, and for The Masses, but a Cleveland Communist once remarked: "Dorothy was never a Communist. She was too religious." Yet, even the



REACTIONARY CHURCH

Mauriac, the French novelist, in typically ultra-conservative fashion, had said: "There is a kind of hypocrisy which is worse than that of the Pharisees; it is to hide behind Christ's example in order to follow one's own lustful desires and to seek the company of the dissolute." Dorothy Day in her part, witnessed our Mammon-worshipping Church of Rome piously preaching about the evils of communism and the virtues of a bourgeois morality, while, at the same time, partaking in the capitalist Establishment's exploitation of the working masses. She wrote: "I was just as much against capitalism and imperialism as ever, and here I was going over to the opposition, because, of course, the Church was lined up with property, with the wealthy, with capitalism, with all the forces of reaction."

But more than anything else, the Catholic Worker is noted for its dedication to peace through pacifism and anarchism. G.D.H. Cole has written: "The Anarchists . . . were anarchists because they did not believe in an anarchical world." He could very well have said the same of the pacifist.

The caustic Kierkegaard, foaming in the mouth, had contended that the only true Christian was that Christian who was thrown to the lions by the Romans. Alienated from Roman paganism, that Christian had given his life for his faith. If there is, in our time, a true Christian at all, he is the pacifist.

The twentieth century has always reacted to the pacifist with suspicion. The Anti-Conscription League of the nineteen-tens and twenties had been constantly harassed by the U.S. government; the Doukhobors were persecuted for their pacifism in Russia, and Tolstoy, very generously, gave the royalties of his Resurrection, a story of a prisoner's trek to Siberia, so that they may emigrate to Canada; the contemporary words "peace-nik" and "draft-dodger" are hardly considered words of praise in North American society.

THE LONG LONLINESS

Tolstoy, in his "letter to a thinker", wrote of "the inherent contradiction of human life, i.e. the contradiction between the consciousness of the beneficence of the law of love, and the system of life built upon the law of violence." It is this contradiction that has made the pacifist, as Prof. Egan put it, "historically alienated" from present reality; it is this contradiction that has perhaps subconsciously, led Miss Day to call her autobiography: The Long Loneliness.

The present world state system hangs precariously on a balance of terror. Armies and armaments are essential to it. The pacifist, in his prophetic vision, refuses to accept such a reality. For he knows that, even while the nuclear scientist assures him that there is only one chance in a million that something will go wrong, this does not guarantee that that one chance will be the millionth one. Every passing moment brings that one chance in a million closer to reality. The pacifist, therefore, refuses to accept as normal a reality in which man is continually threatened by annihilation.

The generals now talk off the possibility of using "tactical nuclear weapons". They use the word "tactical" to con us into believing the weapon to be relatively harmless. But no one seems to be bothered that the "tactical" weapon is twenty times more destructive than the one dropped on Hiroshima.

The late A. J. Muste, in his brilliant essay

on The Individual Conscience, eloquently writes of this gradualism into mass murder. He refers to an episode from Kay Boyle's Smoking Mountain, in which a German woman, a professor of philology, talks about the German experience with Nazism. "It was a gradual process", she said. "When the first Jews not wanted signs went up, there was never any protest made about them, and after a few months, not only we, but even the Jews who lived in that town, walked past without noticing any more that they were there."

After a while she put up a picture of Hitler on the wall. Though she refused twice, her students persuaded her to take an oath of allegiance to Hitler, for, in so doing, they said, she was not committing herself to anything; and, besides, she could exert more influence as a professor than as an outcast in the town. Of course, after the war, the lady professor put on the wall a picture of Spinoza, a Jew.

Life magazine, in one of its rarer moments of somber thought, had reacted to Hiroshima thus: "Our sole safeguard against the very real danger of a reversion to barbarism is the kind of morality which compels the individual conscience, be the group right or wrong. The individual conscience against the atomic bomb? Yes. There is no other way."

LADY GODIVAS

Dorothy Day, Mrs. Luther King, Jeanette Rankin, the congress-woman who voted against both world wars, have attempted to



self-discipline of Lenin once succumbed to that fear and trembling, to that sense of awe. Trotsky, in his Lenin, described the moments he spent with Lenin after Kerensky had fled and the Revolution was complete. He wrote: "Lenin made the sign of the cross before his face."

In December, 1927, Miss Day became a Catholic, but she retained her radical bent. In 1933, the year that Hitler became Chancellor, she named her newspaper The Catholic Worker, in deference to her own communist background, and on May Day the first issue of 2,500 copies was published. Within four months, the circulation jumped to 25,000, and in 1936 it was 150,000 copies.

In these early years, the Catholic Worker movement was largely involved with economic and social problems. The year 1933 saw unemployment in the U.S. up to the incredible figure of 13 million. The movement organized farming communes, and houses of hospitality from Oakland, California, to Rochester, New York. It organized discussion groups, lectures by Montreal's Father Roy, and attempted to develop a sense of community and purpose in the depressed unemployed workers. "The only answer in this life," wrote Miss Day, "to the loneliness we are all bound to feel, is community."



meet the challenge of the Babels and the bombs. The marched on Washington but no one listened. The newsmen were amused at these Lady Godivas, these one-time suffragettes, fighting for a hopeless cause.

"Women", claims Mary Freeman, in the Marginal Sex, "being rooted in basic human experience are not apt to sell human beings for any mess of symbols, even those standing for our best ideals." The Athenian women in Sophocles' Lysistrata were motivated by a last ditch effort of self-preservation. If they failed, it was not in ambition but in strategy: they exploited their weakness rather than their strength. I though it well may be true, as Mary Freeman contends, that from the beginning the woman, in her marginal status, has been assigned to the "unstrategic rearguard of history", the National Manpower Council statistics of 1962 indicate that women composed one-third of America's labor force, that they constituted the largest manpower reserve. Except for armaments' productions, they affected, directly or indirectly, the nature of eighty percent of U.S. production. The power of the woman is not a marginal one anymore, and the possibilities are immense.

Perhaps there is a reason to hope, then . . . if one can have Johnson, DeGualle, and Mao, the women have Clare Booth Luce, Madame Ching, and Governor Wallace's White Daughters of America.

-----QUEBEC AT---

Battle of the media

by Robert A. Calderisi

The battle for the media, apparently, is not restricted to academics clamouring for the adoption of newer concepts of communications over the din of current examples of conventional foggy in our newspapers and on our televisions. The media's role in French-English relations in Quebec, and across Canada, is larger than one initially suspects, or such was the conclusion of the speakers in the third and final panel discussion of last week-end's "Quebec at the Crossroads" conference.

The participants skirted, or perhaps forgot, such vital issues as the use of educational TV and the influence of American information giants in Canada, but at least offered some personal opinions and suggestions about communications based upon their experience in the business.

Max McMahon, of the *Montreal Star*, argued that not only is there a fundamental difference between English and French newspapers in the province, but that also, in fact, there are two public masses to address. Of course, some Francophones read the English dailies because of their superior financial sections, and some Anglophones read *Le Devoir* either out of genuine interest or in the hope of being seen with it tucked under their arms, but the great divide between the two audiences remains largely unbridged.

On the level of basic reporting said McMahon, French journalists are governed in their work by an overriding message which they wish to trumpet, even if a convenient tailoring of events to suit it is necessary. Despite his protestations that he inferred no value judgments in this respect, that seemed on the surface, at best, an invalid generalization, and at worst, an unfair accusation.

Nor was McMahon willing to dilute his stand. English reporters, he continued, are by no means engaged or involved in the events, and are more likely to be detached and accurate in their account of what occurred. *La Presse's* former editor, Gerard Pelletier, is reputed to have complained that he could not cover adequately a separatist meeting, since all his top reporters were *Indépendantistes* themselves, and only second-rate journalists could be entrusted with the task. English reporters are earmarked for such a mission solely on the basis of their linguistic abilities as technicians bent upon the clearcut goal of coldly analyzing the facts.

McMahon drew no conclusions from the distinction he discovered between the two worlds of the press, alluded enigmatically to the preference, on the part of the English press, to report on personalities, as opposed to political French media's preference to report on political ideas.

Henry Champ, of CTV, echoed McMahon's analysis, but confessed that he himself had only subtly become aware of the differing mentalities among Quebec journalists, since he was not a native of the province. The effect upon the rest of Canada produced by both French and English media, in Quebec, is minimal. Reports originating in the *Montreal Matin*, the *Montreal Gazette*, and CFCF radio are equally suspect out west, and approached with caution.

But, Champ asserted paradoxically, that there is no real crisis of communication in Canada, despite this fundamental distrust observable across the nation.

If one had to single out the relative culprits in the field of reporting, however, one would have to question the policy of English papers in Quebec which carry more thorough coverage of Ian Smith and the Rhodesian situation than the question of *indépendance*, as well as those French reporters with certain key dailies who have sided

openly and firmly with a specific political camp.

Levesque, in particular, is surrounded by a band of disciples who are simultaneously competent, influential, and fully employed political reporters. The national wire services cover the Quebec scene more effectively than provincial ones, said Champ due to their objectivity and detachment. But this detachment is paid for in the price of loss of in-depth knowledge of the situation.

Marcel Ouimet, vice-president of Radio-Canada alternated from French to English throughout his speech. He said that the original goal of the CBC was to permit, in addition to the service of the English-speaking populace of Canada, the display by the Francophone cultural group of its own diverse views, ideas, and artistic expressions openly and fruitfully wherever audiences existed to witness and appreciate them. Thus, the French network spread from its inception to Vancouver, Saskatoon, St. Boniface, and countless other places outside, as well as inside, Quebec. Production facilities in such far-flung centres have inspired a sense of belonging among Francophones across Canada to a cultural heritage which might otherwise have vanished in a predominantly Anglophone country.

In Quebec itself, Radio-Canada safeguards against the threat of isolation and opens windows to the world and international occurrences through correspondents around the globe. At home, it has tried to voice faithfully the various viewpoints which have emerged among the *Québécois*.

In answer to the criticism heaped upon him for his attempts to reduce the amount of coverage Levesque and "his gang" and the independence movement have received on Radio-Canada, Ouimet insisted that public affairs programming must reflect reality, this meant avoiding the bloating of minority opinions out of all perspective and beyond the degree of their actual influence and value.

The challenge the media faces in Canada is immense, and Ouimet expressed it clearly. They must, he said, uncover the sources of the prejudices which divide us, celebrate the differences among us which enrich our collective life, and throw into eloquent relief the several traditions and aspirations we have in common. The problems the managers of the media encounter are fraught with possibilities as well as detriments. For instance, there is always the question of the extent to which the press, radio, and television must accentuate the extraordinary in order to fulfill by definition their basic mission as heralds of the news, while avoiding an overstatement of a minority case which might unfairly and inadvertently sway the unthinking audience in an undesirable direction.

Yet, who is to deny the advantage the media have at their complete disposal in their unique opportunity to pioneer new ideas and popularize schemes and solutions which might languish in oblivion without the magic of modern communicational technology?

In a more specific vein, Anglophone assertions that the English media are more technically efficient and coldly rational about practical and emotional issues alike, will not lessen the tensions which exist among Canadians, and indicates instead an abdication of the responsible position which the media men supposedly occupy, namely, that of relating, with a degree of sensitivity and without sensationalism, the political developments, cultural problems, and intellectual trends of certain of our citizens to the life patterns and daily routine of their fellows in other parts of the country.

CANA-DIA-NISM

Marcel Faribault opened Quebec at the Crossroads Friday evening charging English Canadians with a lack of awareness both of French Canada and the need for constitutional revision. As advisor to Premier Johnson on economic and constitutional affairs, M. Faribault presented the delegates with what he called documentations of English attitudes towards Quebecois.

Noting that English Canadians often regarded the French as well-treated by their English conquerors, Mr. Faribault saw a tendency of paternalism and pity in the ideas about Quebecois persisting in the remainder of the country. Those Canadians who denied the idea of "hyphenated" Canadianism ignored the fact of French presence in North America.

M. Faribault posited the two nations theory realizing that the

fabric of Canadian society polarized the country into two main linguistic groups. Since the majority of one of these two basic groups was concentrated in one particular region, this geographic area represented its people as a distinct entity.

Constitutional reform is but the legal definition of the facts existing in Canada according to Mr. M. Faribault. The federation established by the BNA Act does not represent the final arrangement of government in Canada; moreover, it is open to criticism as a document proportioning to be akin to the United States and or European systems of federation.

Using the example of Scotland as a country that maintains a type of internal government while remaining within the United Kingdom, Faribault felt that this fact established a precedent for dealing with the proposed constitutional reform.

Minority? Majority!

by Jim Tomecko

To anyone remotely familiar with the problems of the English speaking minority in Quebec, the Saturday afternoon session of the Quebec at the Crossroads Conference, was not up to expectation.

The three speakers, Mr. Claude Ryan, Leslie Roberts, and M. Laroche satisfied the anticipations of the audience, with a noticeable lack of enthusiasm. Mr. Ryan, former editor of *Le Devoir*, a man whose frank opinion has given him a commendable reputation, spoke first. He outlined the dilemma of the English minority in Quebec, and attempted a feasible solution.

Agreeing to a large extent with the B and B commission he added that the French majority had no intention of oppressing the English. He remarked that linguistics must be improved in the commercial areas if good will is to prevail in Quebec.

Ryan added that much of the ill will existing between French and English does not operate on the language bias, but rather, it was due to the tremendous social and economic inequality between two cultural entities. He, therefore, suggested to the listeners (in the somewhat sparsely filled auditorium) that the provincial government obtain the power to enact laws, enabling French "Quebecois" to establish themselves educationally, thereby balancing the economic scales with their English colleagues.

Leslie Roberts, the second speaker, spoke for the defense of the English point of view (the English it seemed were constantly on the defensive).

Roberts initially dwelt on fundamentals describing the cause of the separation as one of economic circumstance.

In the English he observed a tendency towards the

fields of industry and commerce. He contended that, in the past, the French man was "rural" oriented, preferring to pass his farm on from father to son.

The French were never conscientiously retarded by the English community. At the root of the cause, was the French educational system's inability to produce enough hard core, high calibre professional men. Roberts added that, generally, the academics of the French system was contained in the traditional classics program.

The French society, in this predicament could not cope with immediate problems of economic growth, and so its growth was stunted.

Roberts pointed out that this growth was regressive by nature. The French tend to withdraw from any type of outside contact (in their small village, all was well). This withdrawal syndrome coupled with the acceptance of economic inferiority, developed into a pathological fear of the English.

Only in recent years have the French opened their eyes realized unity, community, and social conscience, and demanded what they felt is rightly theirs.

"The French in Quebec are concerned only with Quebec and not with Canada", emphasized Mr. Laroche, sent in lieu of Rene Levesque. He remarked that the French culture should be integrated with the political regime to weld together all French speaking Quebecers into one single entity.

And the English, well, they would have to adjust accordingly. He reiterated Levesque in toto, explaining simply that French Canada, just isn't interested in English Canada anymore.

After the three addresses, underlining and expanding key issues, a question period followed concluding the session.

---THE CROSSROADS---

You're spending the afternoon dial-twisting from one Montreal radio station to another.

While you're aurally massaging your brain, a silver haired blue-eyed former scout master in a downtown office is preparing for work. He finishes skimming the afternoon Star, glances fondly at his wife's picture, and hustles out of the room. On his desk is taped a Daily Prayer: "Oh Lord, please help me to keep my nose out of other people's business." The man's name is Ed Stock.

Meanwhile, it's five past three and your dial has zeroed in on the station that Burns built, nine-eighty, CKGM, the home of the hot-line in Montreal. From the depths of a deep dark echo chamber, an ominous voice announced, "Welcome to Reaction Line, with journalist and commentator Ed Stock... Reaction Line is a sounding board for your opinions... the opinions expressed on Reaction Line are not necessarily those of the management or the



EDWARD STOCK

sponsors of CKGM."

The host is sitting in a cramped yellow announcers booth, surrounded by a glass of water, kleenex, a clock, a microphone, a file of scripts and clippings, and a telephone bank with twelve lines. Two or three half-empty glasses of orange juice left by the last hot-seat occupant add to the clutter.

His cue comes. He loosens his tie, whips off his glasses, smothers a last cough and punches the mike switch. Another three hour session of brain-boiling "straight from the shoulder, unvarnished truth" begins.

Reaction Line!

by
Don Edwards

Stock first reads a typewritten editorial, this time condemning the absence of sufficient police, the presence of separatists and the disinterest of Daniel Johnson during the recent TMR labour riot. He also announced he'll be calling Florida later that afternoon to speak to Florie Fisher, a former dope addict-prostitute, turned christian crusader who will pass along words of warning "for the Montreal pot smokers who think it's smart to take drugs and go to bed with people." "You will hear THE TRUTH this afternoon!"

One tape recorder in the control room turns slowly, recording the entire three hour program as required by law (the station must hold the tapes for a period of time so that slander charges and other programming complaints could be checked out by the Board of Broadcast Governors) while another holds a seven second tape loop connected to an emergency button in the announce booth, allowing time for any objectionable statements to be erased before hitting the airwaves.

First call comes through. "Reaction Line... go ahead, tell it like it is!... Mr. Stock, I... speak up lady, I can't hear you!" She giggles; first time on radio. She wonders if he's disillusioned with Montreal because of the riot. He says no, but thinks they should have required a parade permit. A station employee passing through the control room comments "they do, stupid!" to no one in particular.

Next call. A man from Pointe Claire says a couple of his French Canadian buddies who joined the U.S. marines were attacked by separatists in Quebec City during the winter carnival. Now, he claims, a crew of American marines is going to invade Quebec and avenge their beat-up buddies. Stock seems exasperated. "Have you written to the mayor of Quebec City?... No, but... Well try it! Thanks for calling!" More commercials plus a promo for "Ask the Pastor", a Sunday night phone show, and a plug for the "new exciting Mad Money Game."

What prompts a former CBC producer-court reporter-show biz interviewer - public relations man - army officer with thirty five years in broadcasting to take what must be one of radio's most insecure positions? A fat pay cheque helps. CKGM's golden boy and ace drawing card, Pat Burns, (affectionately labeled "the mouth that roars") was earning two thousand dollars a month plus a percentage in Vancouver, when he was hired to boost CKGM's sagging ratings in the larger Montreal market.

Burns now has the necessary ratings, while Stock is still in the process of finding the right mixture of common sense, dime psychiatry, nickel philosophy, sex and sensationalism to give his program at least a temporary security. Currently, a generous measure of sex seems to be bringing the pot to a boil.

He says some listeners tend to become slightly over-involved. "I've had lots of threats, five offers of marriage and about five thousand offers of sex." However, he still feels that his show "is milquetoast compared to what you can hear in the courts."

Does Reaction Line serve any useful purpose? Stock considers the show "educational" and compares it to the type of education derived from reading Dear Abby. "Reaction Line must be alive and the callers must be interesting, if not, too bad, the hell with you."

Educational or not, where else would a multitude of Montrealers turn for release of excess hostility, if they couldn't tell it like it is on hot-line programs like Reaction Line? Maybe it does serve a purpose at that.

Trudeau and Federalism

by Jim Paul

BOURGEOIS REVOLUTION

He gives an excellent account statistically of all the problems involved concerning the present situation and why independence wouldn't work. He gives the standard reasons: the withdrawal of foreign investment and the gradual absorption into the American Republic. He also brings out a very significant truth concerning the evolution of the new ruling class in the event of independence as being a bourgeoisie hungry for power.

He says there are two conditions necessary before Quebec can be expected to work successfully in the Federal Union; that French-Canadians participate more fully in the active politics at Ottawa, and secondly, that the other provinces treat the French-Canadian minorities within their borders as the English-Canadian minority is treated in Quebec. He feels that the future of the minorities in the other provinces depends on how well Quebec makes progress in the federal system.

He is not prepared to reject the whole of the Constitution but says he is in no doubt that it must evolve to better suit the needs of the provinces and the two founding cultures. He suggests a number of concrete solutions to that effect.

He is for the declaring of the two languages as being equal before the law; the reduction of central powers in certain areas; the judging of federal-provincial conflicts by a tribunal independent of the two; and the Senate could be reformed to represent more directly the provinces.

PRACTICAL BILINGUALISM

He analysed the iniquity of the present situation in terms of Articles 133 and 92 of the B.N.A. Act. In the first instance, the French language was to have been on an equal footing with the English language throughout Canada and especially at the Federal level. He points out to the traditional iniquity of the Manitoba Question. He concludes by stating emphatically that the two languages must be on an equal footing on the Federal level in law and government. As to the provinces, he suggests that if a certain percentage of the population is French-Canadian, then they should be treated as an equal entity in the legislative and educational fields.

TRUDEAU INACCURATE

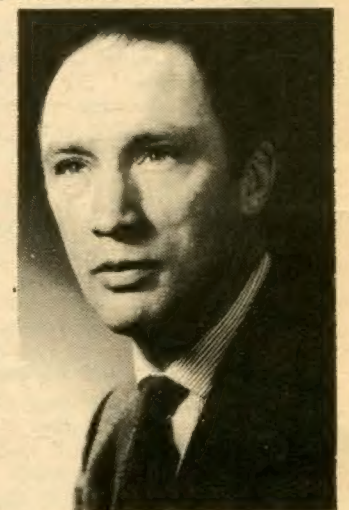
He regards Quebec society as having throughout history rejected democracy or having been indifferent to it.

He believes that it is the ignorance and-or lack of interest on the part of Quebecers to treat the Canadian parliamentary democracy as it should be, that renders it

an impossibility. He feels that the self-consciousness and instinct of self-interest that predominates and has pervaded throughout the history of the minority that forms one-third of the popular vote is detrimental to the purposes of Democracy, owing to the consistent and unbending majority that denies power to the third that wishes to seek equality of self-expression and development.

His idea of how democracy in Canada should work is a very rational one. In regard to Federal-Provincial relations, he has suggested a very good way of negotiation with respect to the financial settlements. His chapter on federal grants to universities touches exhaustively on the realm of the extent of federal interference in provincial affairs.

The last chapter deals with his views on the separatists as being revolutionaries out to establish a totalitarian government in Quebec.



PIERRE ELLIOT TRUDEAU

A PLACATOR?

How does all this fit in with the title and the general aim of this report? It seems to me that Trudeau is trying to placate everyone he considers worth placating.

First of all, in reference to Mr. Trudeau's comment outside the province that "lousy French" was spoken here, I agree to the fact but his motive for making such a statement makes me suspicious. Was he trying to get the idea across to the Anglo-Saxons that he was not a French Canadian nationalist and that the imposition of the French fact on them would be a cheap version at that?

In his book he seems to set one side against the other and then comes up with his own compromises which placate both. I think that here he is being a compromiser, but for political ends.

This question I leave to the future: is Pierre Elliott Trudeau out to improve the Canadian domestic atmosphere, or his own? Perhaps I am being in the tradition of Canadian skeptics, or is it that we have found a dynamic new leader and I can't see it?

The most likely of the twelve candidates to succeed in the Liberal leadership race is Pierre Elliott Trudeau. At first he was uncommitted to any part of the candidacy. However, whether by clever design or accident, he was drawn in by "popular demand". No doubt, his successful stands on many current issues, particularly that of the Constitution, in sharp contrast to the apparent lack of dynamism of the other candidates, contributed to his rise in popularity.

He is by far the most astute of the candidates. While they were busying themselves formulating their leadership platforms, he had the spotlight on himself through his ideas on the Constitutional problem. His bill, known as the Omnibus Bill, also drew attention. Furthermore, publishing a book last summer didn't hurt his chances at all. Whether these things coincided with a master plan for the advancement of Pierre Elliott Trudeau is hard for anyone to judge. I will try here to rationalize his success by analysing parts of his book, "Le Fédéralisme et la Société Canadienne-Française".

TERRIBLE TYRANT

In his introduction, he cuts down public opinion as being a terrible tyrant because it reduces to a common denominator things that aren't what they are. He says he has been called a traitor by the exponents of French-Canadian Nationalism. He says this to placate those who will think that he is exaggerating. Actually, I don't blame the nationalists, especially after reading the chapter on democracy in Quebec.

In chapter one however, he makes a beautiful compromise; concerning the 850,000 French-origin-Canadians that are deprived of their minority rights, that would reconcile everyone. He says that the French-Canadian Nation, recognizing its validity in the context of North America, must work within the framework of the B.N.A. Act if it is to survive.

Trudeau, while not claiming to be the spokesman for the French-Canadian Nation (and rightfully so), condemns the English-Canadian for having treated the French-Canadians as another ethnic minority. He condemns this and supports his case by pointing to the way the English minority in Quebec is being treated as an equal. Taking a stand often quoted by the Nationalists as being their platform for demanding independence, he points to the obvious lack of bilingualism and biculturalism throughout the other ten provinces on all levels.

KALEIDOSCOPE

PLAY IT

The Dreaming Gods

By
SUSANN
ALLNUTT

"Poems are things made, not self-expressions; they are expressive surely, but what is important is not so much what they express as that they are examples of a certain order of existence and relation, of a certain order of complexity and energy. Poems are, one by one, existences in their own right, independent (once made) of their makers; each being a universe, a garden, a room, self-contained, with its own language and customs which we, as well-mannered guests, must learn quickly if we are not to behave like brash and insulting tourists . . . poetry is a state into which language may fall and into which a person may (by grace) become." (George Whalley).

When a poet publishes he invites you in; he says here I am or what I think I am and it doesn't really matter what you think - but see, look, listen to the words I am telling you about and see the things I see; love or hate with me. And you watch, you listen and if it is good, there are notes in you the poet touches, and that is why poetry is so exquisite.

D. G. Jones has published three volumes of poetry, Frost on the Sun (1957), The Sun is Axeman (1961), and Phrases from Orpheus (1967). He has obviously invited us in, and what is he saying? He lives in North Hatley and teaches at the University of Sherbrooke; he was born in Bancroft, Ontario. He is not a poet of the cities. His world is Mount Orford, the lakes in the Eastern Townships, the winter-desolate half-farming country that is like nowhere else; North Hatley, a town of gentility and farmers. His poetry is like the land he lives in; simple and pure.

His latest volume of poetry, Phrases from Orpheus, has a story all its own to tell. His life had changed; his wife had left him; he had things to be resigned to, to reach agreements with; he writes:

*You left, heading
Into the springtime morning
For the sky,*

*A long flight and a separation,
A divorce.*

*You are alone now, and afraid
As the wild
Sunflower of the world.*

Opens around you.

*Your separation has occurred,
The rest
Is repetition, less,*

As now you know.

*And freedom is a wound
Flowering from division.
Only now*

*My love goes with you,
Growing
As our freedom grows - -*

*Until the wound
Is wide as heaven,
and one flower
Unfolds the world.*

One wonders at the agonizing in print; the problems he must have faced in the closed academic world of a university; one sees something real, a man living in his life, well and without remorse. Every poet is this, a man learning, only somehow being able to detach himself enough to write about it; to leave some of the agony on the page, and some of the joy.

*I thought there were limits,
Newtonian
Laws of emotion - -*

*I thought there were limits
to this falling away,
This emptiness. I was wrong.*

*The apples, falling,
never hit the ground.*

In "The Sun is Axeman" there is less person and more seeing. Jones writes of things; birds, people, days. If there is agony, it is the ordinary pain of living, and it is projected. He writes of "Snow Buntings":

*Time sings across the land.
And they are born
Like little skeletons
with grotesque heads.*

*Tiny in the next
They are a fragile
Syntax drying in the wind.*

*And they are mouths, mouths
Lost among the grasses and
the arctic flowers.*

One can taste those lines; they roll about on the tongue like bitter-sweet mints.

There is another side to the Jones story, which involves another poet. Michael Ondaatje left Bishop's University with knowledge and Mrs. Jones. I remember reading in the Mitre (Bishop's poetry magazine) his poem "The Sows" and the last lines of that poem have stayed in my mind for many years until I rediscovered them in his first volume of poetry "The Dainty Monsters". (1967):

*So chinless duchesses
sniff out the day,
gauging their loves with a sea-
soned eye.
On spread thighs, and immobile,
they categorize the flux around
them,
watching the rain melting the dust,
or the sun
fingersnapping out the dying sum-
mer.*

He is young (25) and it is obvious in his poetry; but he is not gauche. He has a touch of the comic and a love for detail.

*Three clouds and a tree
reflect themselves on a toaster.
The kitchen window hangs
scarred,
shattered by winter hunters.*

*We are in a cell of civilized magic.
Stravinsky roars at breakfast,
our milk is powdered.*

*Outside, a May god
moves his paws to alter wind
to scatter shadows of tree and
cloud.
The minute birds walk confident
jostling the cold grass.
The world not yet of men.*

*We clean buckets of their sand
to fetch water in the morning
reach for winter cobwebs,
sweep up moths who have
forgotten to waken.
When the children sleep, angled
behind their bottles,
you can hear mice prowl.
I turn a page
careful not to break the rhythms
of your sleeping head on my hip,
watch the moving under your eye-
lid,
that turns like fire,
and we have love and the god out-
side
until ice starts to limp
in broken hidden waterfalls,
or my daughter burns the lake
by reflecting her red shoes in it.*

He writes about what is familiar to him and in this, he is similar to d.g. Jones and to another great poet, William Carlos Williams, who dealt with life in such simple tones with such purity of vision. One can drown in it with such ease and delight.

So, you were invited. Never turn down a poet's invitation. You can lose the world of the mind that way. You have heard the surface truths; read and find what's underneath; complexity and another human's reality.

*As birds
so cut in glass are neither
glass nor birds*

*your doors windows
windows doors
how should I know*

*how you go clothed or naked
summer in your garden or a snow
of flowers*

you have such clouds

*how should I know
if you are locked within your gar-
den
or, in your own room*

walk about the world?

(d. g. Jones)

This is a Column

By Pooh, Krelm and Bob

Much, we rejoice, has been learned here in the 'Column'. Lately we have fought. Like a child no longer able to remember what has caused an ache or where the pain lies, we fathom only the emotion - in its profound aspect no more than an emotion of loss. The child, knowing only the comfort and silence of the womb, may desire to return. He is not culpable. But we who know the joy of creation, of making, of living - our direction must be forward. We are culpable in our pain. We are learning.

We make mistakes. We are learning what a mistake is; where we are wrong - and why we are right - and how our method must change. We are learning to love. We are learning humility.

We are growing up (- and we must spread out -) and we are learning how wonderful that process is. The child who is everything potentially is inadequate actually in all. So we were special for a while - we were young - and yesterday our games too were young.

Abstinence is not a childhood's game, but pruning will help us grow.

There is so much we know, yet so little we know how to use. So much we only know. So much we have not learned.

But we are learning
And we are learning to know ourselves
and to be ourselves
and to sing the song of giving
And we are learning to learn.

Those who refuse to look may not enter into the Kingdom of Heaven.

**a faint rustling
beneath our nascent feet
gave relief
to the blinding
inward-spiralling silence
that holds the mind
deaf
to thought
and mute to the wonder of
midnight
may
skies
of
midsummer's
night's
skie**

SIGNOFF

Letters to the editor

Carnival irresponsible

Dear Sir:

Carnival '68 possessed all the features of the type of a totally irresponsible, incompetent, corrupt, and selfish personality. In fact Carnival '68 was an orgiastic circus. This year it never commenced as an organization - too much emphasis was placed on 'let us, the Carnival Committee, have a smashing time on somebody else's money' - and thus the dollar sign became the motto of their fraternal enterprise. Note, not an enterprise in the name of the students of Loyola, but for the corrupt and selfish needs of themselves. Thus, the questions of misappropriation of student funds and incompetency arise.

To illustrate this point, let us look at a few items. The cost of the 23 tailor-made jackets (to warm themselves on cold days and nights) amounted to approximately \$850.00. This item was not included in the budget, but apparently Mr. Callary, the Chairman of Carnival '68, told the LMSA executive that the jackets were to be donated. However, to Mr. Callary's surprise (perhaps), Carnival was billed for the jackets. Mr. Callary warrants the blame in toto for acting on his own without the LMSA executive's approval. But this is not to say that the others who were recipients of the jackets be exonerated from the fact. They should be admonished for their guilt in accepting the jackets as they knew that each registered student of Loyola was paying for the jackets through the activity fee imposed on every full-time day student.

Other useless expenditures included business cards for the Chairmen of various activities which amounted to \$101.36. Why didn't Carnival have their tickets sponsored to cover the cost of printing? Why a futile expenditure of \$500.00 for this item? If F.R.A. could do it, then Carnival could do it with little effort. There was evidence of a vast surplus of stationery and professionally-printed posters which were never put into use but piled in the Carnival office. Were the Committee members to have a bonfire at the end of Carnival week?

Other expenses such as taxis, petrol, beer, and meals for the committee members in the vicinity between four and five-hundred dollars. Such items incur expenses, but to amount to this figure, it's ridiculous.

One should also question whether or not the Carnival Committee is (or has already) to pay for an estimated damage of \$300.00 done to an AVIS courtesy-car in which the driver, a member of Carnival, was under the influence of alcohol at the time and admitted this as such openly to the rest of the jolly members of the Committee. Luckily nobody was injured.

Prior to the Sno-Ball at the Town and Country Motel, eleven or twelve Committee members

(along with their dates - but no reflection should be made on them) were found to be feeding their faces. The cost was \$10.00 per couple and Carnival footed the bill. But what was the final tabulation after drinks had been consumed? But what was the final tabulation after drinks had been consumed?

The reception in the Quebec Room was another fiasco. Father President paid for the first two-hundred dollars of liquor consumed and Carnival picked up the tab for the remaining \$300.00. The function was attended by invited Faculty and Administration members and dignitaries - the most prominent of the Carnival members.

Where did all the free beer come from that was consumed in Apt. 2 of 6931 Sherbrooke St. W.? Did Carnival pay for it?

Mind you, the figures stated are approximates but well sought-out approximates. If the approximate figures are to be disregarded, one can readily ascertain that the select Carnival Committee members dined and wine like kings on the student's money, noting the various Carnival activities that they created for themselves. The several actions of the prominent Committee members shows definitely a disregard for the other students of Loyola, gross incompetency and misappropriation of funds.

The estimated amount of deficit presently known for Carnival '68 is at \$8,000.00 but will definitely go higher to approximately \$9,000.00 once all the bills have been sent to Carnival and have been paid. Did the old executive (Sims & Co. Ltd.) know the deficit at the meeting of the Board of Directors two weeks ago? The executive estimated it at \$5,000.00 but it was known within the confines of the LMSA hierarchy that the deficit was actually in the neighborhood of \$8,000.00. Therefore, did Sims and Co. willfully deceive the Board of Directors and in general the students of Loyola and beat a hasty retreat into retirement and off the hot-seat?

Steve Sims and Gail Moran were either ignorant of what the situation was within Carnival or it was too late - the Carnival Committee had gotten out of hand. The first possibility can be ruled out due to the fact that the Chairman is appointed by the President and the latter is responsible for the Chairman's actions under the present LMSA organizational structure. It was definitely too late. The internal Vice-President's womanly intuition did not pay off. In January, Moran assumed the role of Pontius Pilate by washing her hands of the situation, it was then left up to the Carnival Committee to do what the hell they wanted. They then were on the road to misappropriation and misuse of student funds. Let us not condemn only Moran for her failure

No dough

Dear Sir:

The correspondence column of your most recent issue contains a letter from Mr. Ian MacDonald, wherein it is indicated that certain Loyola athletes have received direct financial assistance from the Loyola Alumni Association.

Mr. MacDonald is mistaken. The Alumni Association has not provided assistance of this nature.

Charles A. Phelan,
President,
Loyola Alumni Ass'n.

but the LMSA executive as a whole as it is a matter of collective responsibility.

The deficit may be attributed to numerous factors but a few are exceedingly outstanding. Perhaps the most notable would be that of some of the personalities misused funds for their own selfish needs. Secondly, the Committee envisaged full attendance at all activities but were mistaken. Next time refrain from day-dreaming as it seems to interfere with your planning of events. Thirdly, and probably the most important factor, is that of the budget. It was drawn up rather shoddy, and the author of the budget should take a course in elementary economics and logic. Instead of maximizing expenses and minimizing one's profits, the reverse was done with the Carnival budget. How the LMSA executive blessed the budget is unknown. Day-dreaming took its course on the executive as well. Was the budget approved by the Board of Directors?

Since a case of misappropriation and misuse of student funds has occurred (and openly), then how is this to be safeguarded against so as to avoid any similar re-occurrences? Perhaps a commission of inquiry should be established. Perhaps one of the recommendations of the commission might be that legal action be ensued against those who had an active hand in misappropriating student funds. Such action should only be taken if reparation (monetary) is not met by those held responsible.

And Mr. Callary, when all your bills have been paid and you are prepared to hand in your financial report for Carnival '68, change the title page to "Carnival of Misappropriation of Student Funds and Incompetency".

Michael Lundy,
Arts IV

Senior Lundy makes frantic but valuable accusations. Where's the esprit among students which should rule out the necessity of a complex spy ring or financial police squad, to ensure proper use of funds? Whether or not Sims et al were asleep, Callary's bunch had the mean audacity to run a sloppy, selfish operation at their own and fellow-students' expense. And whether or not your jacket subsidy fell through, the jackets were unnecessary in the first place; that subsidy belonged in the general Carnival fund. -- ed.

Alumnus sickened

Dear Sir:

With reference to recent editions of the LOYOLA NEWS and in particular to the February 27th edition, I would like to express my personal views which have already been expressed in writing to the Alumni Association.

As a priest involved in parochial ministry, school chaplaincy and perhaps more particularly, as the founder and director of "Christian Contact", (a religious education program for more than one hundred Catholic students attending non-Catholic schools), I am keenly aware of the need to provide our youth with an opportunity to come to an appreciation of their role in the living Church to-day. To do this they must learn not only to accept but to love the fundamental values and virtues which have always been integral to the highest Christian ideals.

For our community to have an institution of higher learning which makes an effort to clearly reflect these ideals is, I believe, of great importance if our youth are to understand that one can be truly adult, truly informed, truly professional and still truly Catholic.

I believe that, at one time, Loyola was such an institution. It rightly bore the banner of one of Christendom's greatest Saints and reflected the influence of dedicated servants of Christ, members of a Society justly proud of its vital role.

But what of Loyola to-day? The banner of Ignatius has been torn down and his followers have become a minority. So much water has been added to the wine that the original, priceless

ingredients have all but disappeared. Over the years I have suspected what was going on; numerous incidents and situations could be mentioned, but it was only through receiving the NEWS that I came to realize what price had been paid for more people and more buildings. For a paper which features irreligion and filth to bear the name, LOYOLA NEWS, sickens me. If this reflects Loyola to-day then in the Name of God, let us change the College's name and at least preserve a memory.

I think that sending out the LOYOLA NEWS to the Alumni was and is a good idea. To fail to do so would be dishonest and solicit funds from people who would otherwise think that they were contributing to the cause of Christian Education. In my own case, I have received "the current message" and thus I asked to be taken off the list. No doubt there are others who have not yet come to a conclusion and these must be given the opportunity to do so.

In closing I wish to add that if Loyola has charted a course from which there is no hope of deviation, then I cannot travel with it; but if there is ever a movement to restore Ignatius to Loyola, I would be proud to help in any way I can.

Rev. Peter Timmins
Curate
Ascension Parish

Father Timmins' letter reflects not only the puzzlement and anger of many alumni, but that of some students as well. We reassert, as gently and persistently as possible, that irreligion and dirt are not our intentions; that these conclusions are the result of hasty reading; that the common meaning of a word is not necessarily its true or lasting meaning; that the meaning of a word or phrase can be gathered from its context, if only the reader will treat the author as another human being who probably means well. Please turn to page four, "Look Back In . . .", for a longer discussion of this topic. -- ed.

APPLICATIONS OPEN

EDITOR

Mein Kampus '69 (Handbook)

EDITOR

Contraception Booklet

to Geoffrey Lalonde
Chairman

Board of Publications

Closing Date:

March 23

STUDENT CENTER COMMITTEE IS STILL BUILDING. (To be continued this Summer)

Next year we shall see them looking for people in the areas of finances, art exhibit, and planning of the building. If you would like to offer your services.

Contact Harvey Benoit SAC Building
482-9280 Loc. 26

Loyola lauds athletes

On Tuesday, March 13, 1968 the Athletic Dept. held their annual awards night. The Athletic crowd of Loyola congregated at the Holiday Inn on Sherbrooke West, to witness perhaps the most enjoyable evening of the year. The actual awards were preceded by a cocktail party for honored guests, which was followed by a delectable dinner. The 225 people who attended were thoroughly entertained by guest speakers Joe Poirier and Butch Buchard. I have, on occasion had the pleasure of listening to Mr. Poirier and at this banquet he certainly was more lively than ever.

Dawson takes high honors

By BRIAN NEVIN

The Varsity hockey team were highly honored. Stalwart Rick Dawson received the "Athlete of the Year", for his great contribution to sport at Loyola. During the hockey season Dawson's play was outstanding and thus this award. Dawson however, did not walk away with only one award, he also received the Most Sportsmanlike award. Honors were also bestowed upon teammate Danny Heffernan. Heffernan received the Sportsman trophy, for the manner in which he conducted himself while he was on the ice, and off. Third year man Art Thomas was honored by his teammates, for he received the

"Most Valuable Player" award. Thomas' play during the season was responsible for a number of key wins.

It must have been a tough choice for the "Freshman Athlete of the Year" award, with nearly all the Varsity Basketball team being Freshmen, but when the votes were counted, leaping Earl Lewis came out on top. Again it goes without saying that Lewis' play was outstanding. John McAuliffe can rest on his laurels for awhile because he was voted the M.V.P. by his fellow teammates. McAuliffe one of the high scorers during regular league play.

A near miss, maybe next year?

BY PAUL CARBRAY

"So near and yet so far." That was the story for the cage Warriors this year as they came to within two points of winning their first championship in five years.

Equipped with more talent than any team in the league, the hoopsters still managed to lose to the inferior Carleton Ravens in the championship game.

Just look at the record which the Warriors racked up in regular season play. They coasted through the regular schedule with no losses averaging over 80 points a game. Their narrowest margin of victory was a five point decision in their second game of the season. They had four players named as all-stars, John McAuliffe as first team center, Earl Lewis and Jack Contos as second team forwards, and Peter Phipps as second team guard.

One could be led to say that the Warriors were jinxed.

Whatever the faults of varsity coach Doug Daigneault as on-court strategist, and as handler of fuzzy-cheeked youth, Daigneault knows no peer as a recruiter. This year the cagers fielded talent which was deep at every position except center.

The Warriors did have some weaknesses. The lack of a big center to fill in for the easily-tired John McAuliffe hurt the cagers. The youth of the hoopsters was another factor which contributed to their failure.

Throughout the year the Warriors also showed little inclination to play consistently tough defense and this lack hurt in the final game.

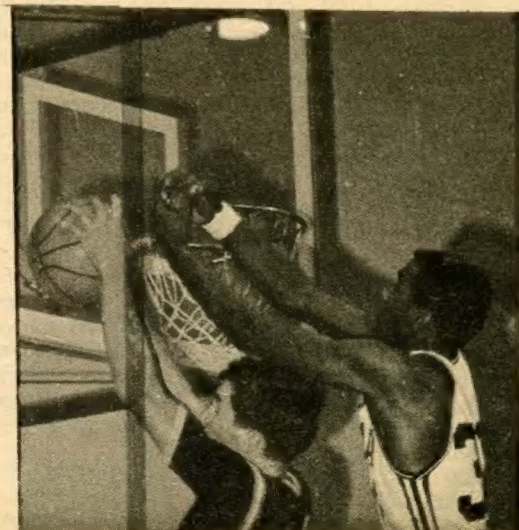
Individually the Warriors also displayed certain strengths and weaknesses. At guard, the cagers were blessed with four outstanding players. Peter Phipps was perhaps the deadliest shooter for the Warriors and he displayed fine offensive moves. On defense however, Phipps reeked much of the time. Jim Ivy on the other hand, was perhaps the finest defensive player in the league, and a good quarterback and ball-handler, although handicapped with a mediocre outside shot. John Goettishiem was an excellent hustling ball-player at both ends of the court and a near-unanimous choice for most improved player. The other guard, Joe Zaganczyk, displayed outstanding driving moves but was hurt by lack of speed.

At forward, the Warriors had three ballplayers who would be starters with any team in the league. Earl Lewis electrified the fans with his jumping and displayed good shooting but was the victim of personality problems which he later seemed to solve. Jack Contos at the other forward showed great physical strength and a hot and cold shot, along with outstanding rebounding. Gene Lawrence who swung between center and forward, displayed great hustle, but sometimes had a tendency to "gun".

At center the Warriors had John McAuliffe the M.V.P. and first team all-star. McAuliffe's only shortcoming was a conditioning problem, perhaps the result of his mid-season ankle injury.

All in all, a most outstanding year, although in some ways a very disappointing one.

Maybe next year.

**Nothing to do this summer, try paddling**

By CHUCK GRIFFIN

What are you going to do this summer? Why not do something that is fun, interesting, and best of all constructive. Paddle for the Lachine Racing Canoe Club - we need new members right away!

So you say that you've never had of competitive paddling, well it's one of the only true sports left. There are events for all age groups, male and female.

The benefits from spending your summer are varied. You get to travel to a different place every weekend for a regatta. You spend every evening on the water in boats.

You also have an excellent opportunity to meet people from all walks of life. You rub shoulders with men and women who are setting Canadian Records and winning medals.

Last year the Dominion Championships were held on Regatta Lake at Expo 67. In August, canoe enthusiasts gathered here from all parts of Canada. Most every province was represented along with the five Montreal district clubs. All told there were more than a 1000 paddlers here to compete.

This year the Dominions will be held in St. Catharines, Ontario at the Henley Regatta Yachting Course.

For those interested there are two classifications, the canoe section and the kayak section. The events are further clas-



sified into the sections of single, tandem, and four man teams.

This article is directed towards the athletes of the college the hockey players, the football players, and in fact any athlete who hopes to improve his physical condition. There are not too many sports around that can train you harder. When I asked Rick Dawson of the College Varsity Hockey team how he felt about paddling, he replied, "I don't know of any better way to get in shape and stay in shape than through paddling. It's really great for you both mentally and physically". Perhaps the most talented professional player of any sport would be Charlie Hodge of the N.H.L. Oakland Seals, who has been associated with the sport for over 20 years. Charlie maintains that there are few players in the N.H.L. who are conditioned to such a level as championship paddlers.

So there you have it! The membership fees are very nominal, 15 dollars a year for juniors, (under 21), and 15 for seniors. So for more information contact the Athletic Dept., myself, or by phoning 637-7109.

IMPORTANT

Students interested in playing intercollegiate football this fall should contact Robert Lincoln, Head Coach of Varsity Football, in the Athletic Complex.